

The Chinese Recorder and Missionary Journal.

VOL. XXXVIII.

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ILLUSTRATION.

The Late Right Rev. J. C. Hoare Frontispiece

Published by

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18 Peking Road, Shanghai, China.

Valentine's Meat-Juice.

Endorsed by the Medical Profession of United States, Great Britain and Germany
and employed by the Insane, Inebriate and Govt. Hospitals
and the Army and Navy of the United States.

SOOCHOW HOSPITAL, SOOCHOW, CHINA, February, 25th, 1885.

I have used Valentine's Meat-Juice with most gratifying results in several cases.

A CASE OF POST-PARTUM HEMMORRHAGE—Lady aged 35; lost an enormous quantity of blood; hemmorrhage was checked, but patient sank rapidly from exhaustion; stimulants only gave temporary relief, on account of inability to replace lost blood. Gave a mixture of Meat-Juice and water, 1 'o 12, two tea-spoonfuls every ten minutes. Patient revived, pulse reappeared, respiration less sighing and more regular; and by continuing the treatment until two bottles had been taken, she was restored, and is to-day a hearty, healthy woman.

He also gives a case of cholera-infantum, and adds:—

In both cases the peculiar merit of the Meat-Juice lay in its being able to supply a circulating medium as near in character to the blood as can be well obtained. In the case of other preparations, more or less of digestion is necessary before assimilation can take place; this is not so with Valentine's Meat-Juice, it is ready for osmosis whether in the stomach, upper or lower bowel. It is an excellent thing to give by rectal enema, with or without brandy.

The Meat-Juice contains much nourishment, is readily absorbed, is very palatable and is not greasy. I use it daily in hospital and private practice, and feel that I cannot recommend it too highly.

WALTER R. LAMBUTH,

Surgeon-in-Charge, Soochow Hospital.

TESTIMONIALS.

New York.

I prescribe
VALENTINE'S
MEAT-JUICE daily,
and like it better
than any prepara-
tion of the sort I
have ever used.—J.
MARION SIMS, M.D.

GEORGE H. EL-
LIOTT, M. R. C. S.,
in the *British Med-
ical Journal*, De-
cember 15th, 1883,
"I would advise
every country prac-
titioner to always
carry in obstetric
cases a bottle of
VALENTINE'S MEAT-
JUICE."

Washington, D.C.

I have used large-
ly VALENTINE'S
MEAT-JUICE and
consider it the best



of these (meat) prepa-
rations. It was
used by the late
lamented President
Garfield, during his
long illness and he
derived great bene-
fit from its use.—
ROBERT REYBURN,
M.D.

INTERNATION-
AL EXHIBITION.
1876.

REPORT ON AWARDS,

"For excellence
of the method of its
preparation, where-
by it more nearly re-
presents fresh meat
than any other
extract of meat,
its freedom from
disagreeable taste,
its fitness for im-
mediate absorption,
and the perfection
in which it retains
its good qualities in
warm climates."

THE
CHINESE RECORDER

AND
Missionary Journal

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1907



Gift.
Rev. D. S. Leonard.

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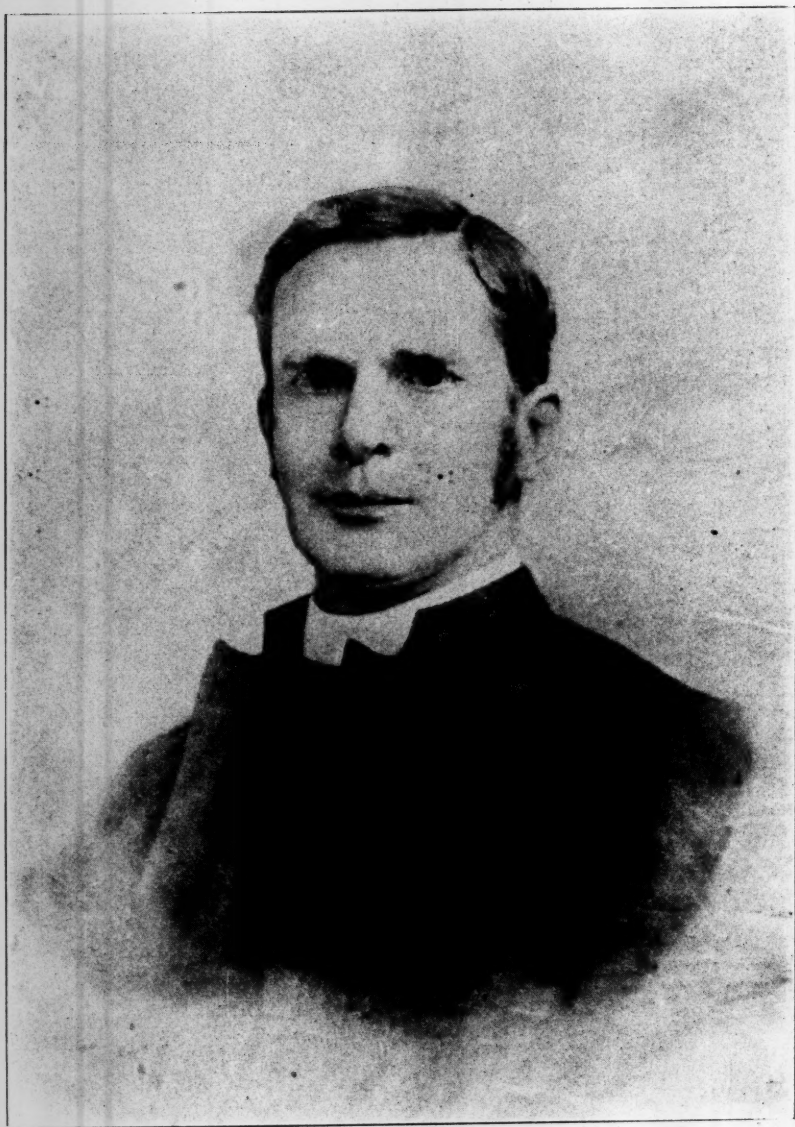
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THE LATE RIGHT REV. J. C. HOARE.

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VOL. XXXVIII.

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NO. 1.

Retrospect and Prospect.

BY REV. S. ISETT WOODBRIDGE,
Editor, "Chinese Christian Intelligencer."



THE year just past was fraught with a series of disasters to the earth. Earthquakes, hurricanes, floods and fires have wrought havoc to many people and countries. And the commercial world has been startled by revelations of extensive speculation in high places, so that serious suspicion has been cast upon many departments of business and even upon the beef we eat and the oil we burn. Insurance Companies which most people thought sound to the core, have been found to be insecure; and the little savings which many individuals have year by year entrusted to these Companies for the education of rapidly growing boys and girls or for self when old age shall have fettered the mind and hands, seem to hold precarious tenure in the too accessible coffers of the Guild.

Politically, too, there has been considerable disturbance. Countries have trembled on the verge of war while urgent and impetuous telegrams have sped hot over the wires which now form the plexus of the planet. Negatively, we can be sincerely grateful for untoward events that have not happened, and people will never know perhaps how many bloody conflicts have been averted or forestalled by the diplomats who are now playing the prize game of the Great International Chess match. There is a guiding hand in all affairs, but something must be seriously out of gear when a prominent public official is arrested for misappropriating funds generously bestowed by a sympathetic public to relieve the distress of an earthquake and

fire-smitten city. Looking broadly over the world the pessimist would say, without hesitation, that at the beginning of 1907 the times are decidedly out of joint. But the optimist on the other hand, notes that the trend of events is towards a great *parousia*, and the material, commercial and political world contribute somehow to pave the way for the "coming." God has a definite plan, and the missionaries of the cross are not wildly beating the air. We believe that our risen Lord has already made petition to the Father and that God has granted that petition according to His promise, "Ask of me and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." Acting upon this we, the servants of the Lord, are bidden to go into all the world and preach the Gospel to every creature so as to gather these nations in. The dreadful calamities in China which loom up black and occupy a great part of the mental vision are agonizing in the extreme. Disastrous floods in Chehkiang, Hunan and especially in the Provinces north of the Yangtse nearer the sea, have swept away millions of dollars in property. Worse than this, millions of human beings, homeless and starving with the rigours of winter just coming on, call pitifully to the world in the pitiless sleet and freezing rain. The wholesale suffering visited upon the Chinese in Anhwei and Kiangsu, wrings the heart especially when we remember that there is little prospect for immediate help in the remote regions. Thousands of old people and little children will perish, and the deadly end is not yet. There seems also not much hope for those who survive the winter, for the fields are under water, which during the frost cannot recede. There is even a possibility of a general decadence of land in the Province of Kiangsu, large portions of which are recently river made. The Yangtse is still designated "The Sea" a hundred and fifty miles from its mouth, and the many landslips that have occurred in recent years along this treacherous stream, the unprecedented flood in Shanghai during the autumn of 1905 and other significant symptoms tend to confirm the statement which many of us read as children in "Robinson Crusoe" that Quinsan was a seaport in Defoe's time.

The Reports of the Chinese Traveling Commissioners who returned last year from abroad, after being sent to examine carefully the condition of other countries with a view to Reform, have produced considerable effect upon the government as well

as upon the so-called "New China." Much was expected from these Commissioners by the Chinese—too much in fact—for Orientals are apt to look for large and speedy returns from small outlays. The time given for thorough investigation was far too short and the equipment painfully inadequate. Such an enterprise was too big for the mission when we remember that it was over one hundred years behind time and that it should have been organized when Lord Macartney was in Peking. The student of recent Chinese history, which the foreigner can apply to present conditions better than the natives themselves, often wonders that such comparatively little result has followed the despatch of Chinese Ministers, Consuls, etc., in the matter of acquainting the government with the condition and progress of other countries in civilization, education and religion. It is astonishing that so few books of real knowledge have been translated by these diplomats—books that would have influenced the people and directed important movements for the amelioration of the country. The only explanation at hand is perhaps the real one—pride and fear. When these officials returned to China they found so much ingrained opposition, suspicion and superstition among their own countrymen that it would have been a very serious matter even to hint at Reform. Ever since the time of Burlingame there have been retired Mandarins living in different parts of China who have returned from abroad with enlightened ideas which they were afraid to ventilate. Their spacious houses, exteriorly orthodox, bore internal witness of a residence abroad. Expensive indications in the shape of Western gewgaws faintly suggested European life. Several listless, aimless, imbecile youths, probably sons or grandsons, who bashfully attempted to communicate in English or French, were lounging about in these abodes while female titterings were to be heard in the background. In one of these residences the writer once observed a costly telescope which had been bought in Europe, evidently under the impression that a knowledge of astronomy went with the instrument. The glass was standing idle; nobody used it to look at objects other than sublunary. A disgusted disciple of applied Baconian philosophy discovered that the purchaser had bought the wrong lens! An error slight to the Chinese but really so stupendous that it obscured the hemisphere of heaven.

However, as much was demanded by the Chinese from the Traveling Commissioners, much was supplied in the way of

uncoördinated facts and recommendations. Considering all the circumstances they did as well as possible. As a result of their Reports many books and pamphlets are being written, and knowledge, even if not applied, will run to and fro in the land. The immediate visible outcome is a decided movement on the part of the Court towards change. Some may call this Reform, but what the Chinese mean is Change, and this may result in disaster.

In the first place the Chinese people are promised a Constitutional Government. As the Viceroy Chang Chih-tung six years ago pointed out, this is impracticable at the present time. The future will decide the conditions and qualifications of those who are to be granted the franchise; meanwhile the people are to be educated so as to understand the new order consequent on the promulgation of a Constitution. An act of this kind will prove a deadly blow to the present autocracy. Whether the state of China can be suited to a government of this kind and *mutatis mutandis* are questions which we must leave the Chinese to decide for themselves. The proposition has been received with applause by some ardent ones who cannot possibly realize as yet the far reaching effect which such a measure would entail upon the Chinese people so long accustomed to implicit obedience and servile dependence. Liberty easily degenerates into license, and ballots sometimes mean bullets.

In the second place there seems also to be a determination on the part of the government to abolish the use of opium as well as the drug itself; there is a strong public opinion against the cultivation of the poppy and the importation of morphia. The Chinese will find that it is possible for cigarettes to be drugged, and that the habit of inhaling these pernicious lung poisoners, which now assumes alarming proportions, will weaken the race. A drastic Edict, however, is not a cure for the opium habit, for this is grounded in a desire which can only be overcome by a practical perception of the moral sense. It remains to be seen whether this moral sense in the Chinese is strong enough to abate this frightful curse. The Modern East is a land of constant surprises, and it would be a victory greater than that achieved by the armies and fleet of Japan if China would do with opium what America cannot do with liquor—abolish it.

Mission work has progressed favourably during the past year, but we are not overtaking the population, that is, the

number of the visibly saved is far below the number of those born into the world. We realize more and more that China is not to be won by spasmodic effort but by an organized movement of the church combined, if possible, on the field.

The need for earnest, spiritual and efficient Chinese to preach the Gospel is more apparent than ever, but we can reasonably hope that the laudable and encouraging attempts of our native brethren to secure self-support will result in a stronger and better Chinese ministry. The Christian religion is the basis of all true morality, and any attempt to establish a system without a recognition of this fact will be foredoomed to failure. But many people have but vague notions of what the Christian religion is, and many of our Chinese brethren have not fully understood that the religion of Jesus is a life as well as a tenet—a power which conquers self; not a faith but *the* faith that overcomes the world.

Glancing forward, then, we have before us this great Empire with a crassly ignorant population in the toils of reconstruction. We see the official class no longer contemptuous, but on the contrary eagerly willing to learn from the erstwhile despised intruder. Danger signals glare red and ominous along the roadway to a better order which we believe many Chinese sincerely desire. Anarchistic periodicals will befool many a poor, misguided student to his utter undoing, for the Chinese government has determined to fight this fire with remorseless energy. On every side we see schools springing up like mushrooms, and it seems that the whole nation is bent on learning. There are indications that a few students are beginning to esteem knowledge for its own sake and not merely as a means to a financial end: and we may hope to behold some exhibition of applied knowledge—which is science—on the part of some Chinese invention which like electricity or chloroform will be of lasting benefit to the world at large. While we believe that in matters political the missionary should be seen and not heard, still our quiet unassuming work is having an indirect salutary effect upon the government which is becoming more kindly disposed towards us: the methods, if not the motives of our subsidiary departments in the schools, hospitals and general organizations, are being copied in the newly-organized institutions of the Chinese. Imitation means commendation, and as the great motive of the missionary becomes better understood, our work will be more appreciated,

prejudice, that coat of mail, will be put aside and the rapid progress of the Gospel under the blessing of God greatly facilitated. We must if possible overtake the population.

In America the Virginians will celebrate this year as the third centennial of their settlement as a State and there will be an Exposition held at Jamestown, the place of the original colony. An Exposition, a Conference of greater importance, will be held in the antipodes of Virginia when the first centennial of Protestant missionary work in China will be commemorated at Shanghai in April next. Fervent prayer to God and careful preparation of mind and heart will be necessary for the success of this Conference, whose main object will be, not the upsetting of existing institutions, but the synthesis of individual effort and the general strengthening of missionary work all along the line. On the horizon of possibility the opportunities for good are unlimited; and these opportunities are the measure of our responsibility. In the beams of the Sun of Righteousness the outlook is glorious, and we believe that a New Era has begun for China in this the year of our Lord Nineteen Hundred and Seven.

“Present Opportunities”

or a Plea on Behalf of the Confucian Teacher.*

BY REV. E. MORGAN.

THE writing of this paper has forcibly reminded me of the truth of the old saying, that “there is nothing new under the sun.” For what is being said now, has undoubtedly been said before; and it must be confessed that the circle of man’s mind moves with a very narrow radius, at least in inland China. To prevent any disappointment therefore the writer would use the words of the author of Shirley and beg you “To calm your expectations; reduce them to a lowly standard.” “Something real, cool, and solid lies before you; something unromantic as Monday morning, when all who have work wake with the consciousness that they must rise and betake themselves to it.” The writer has no startling suggestion to offer, nor can he hope that his words will solve

* Read before the Shanghai Missionary Association at the opening session, 1906-1907.

any of the many problems that confront the missionary, or restore to him any lost romance. He only pleads for more attention to a neglected class, in the full assurance that a little more assiduous care for the scholars of China, at this juncture, will greatly facilitate all missionary operations, and hasten the consummation of that work in which so many are engaged.

If I bring to this task this evening the outlook and training of a somewhat provincial habit, it must not be forgotten that all my missionary life has been spent in the interior of China. And in spite of a month's residence in Shanghai I still feel the air of the country minister about me. The habits of decades are not easily shaken off. This, however, may not be altogether a disadvantage in dealing with the important subject before us this evening. Though addressing the Association in this metropolis of the East, I have in mind my fellow-workers in this ministry, scattered over the provinces of China. With them must rest the final solution of the great missionary problem. The Church relies on her messengers whether living in the populous centres along the interminable waterways, or dwelling in the cities of the great plains, for the ultimate fulfillment of Christ's commission and the triumph of His cross. As we think how numerous they are, and what devotion and ability is displayed in this great enterprise, we are full of courage and ready to greet our fellow-workers in the words of Whitman:—"Health to you : Good will to you all. Toward all, I raise high the perpendicular hand—I make the signal—I take off my hat and salute you all." And this we would do not only out of great admiration and respect, but also because of a discreet mind. It is always wise to conciliate those to whom you are bold enough to offer a word of advice.

In considering present opportunities, we would not withhold our meed of praise to our Master for past success,—when the opportunities were limited, and the avenues for action but few. In many respects past days have been "hard times," partly because the worker has been learning how to work, and partly because the people have been hostile. Both have militated against success. In his inexperience the missionary has knocked in vain—like the docker in time of depression of trade—at many a door. But few have been opened to him, and some of those that have been are more of a hindrance than a help. He has had to work within a very limited sphere, and often his best qualities have been kept in abeyance by uncongenial

surroundings. There has been a dearth of opportunity for the development of mental activity, and a lack of occasion for the output of spiritual energies. Yet, in spite of every drawback, we must ever feel thankful for the success that has attended the Word, and the triumphs that adorn the Church of Christ in this land.

Our methods in the past may have been crude because our movements were hampered by untoward circumstances. The present conditions, however, are very different. Twenty years ago an interchange of visits with a country magistrate was an event to fill the foreigner *at least* with elation. To-day it is not an unusual event for him to dine with a governor and have his glass filled by buttoned retainers with champagne at ninety cents a pint. In the past you had to enter even a *hsien* yamên by the side door; at present the big doors (宅門) of the governor's reception hall swing open without any expense on your part for oiling. Formerly His Excellency could only be looked at from afar; to-day the great man will affably offer you a Pinhead and intelligently discuss current events.

Times have greatly changed; the dead are beginning to move: currents of thought radiate through the country; forces are being applied that must at no distant day greatly alter the complexion of everything. The government is spending time in changing names, and the people are busy altering things. Does the missionary worker change with changing circumstances? During the introduction of liberal ideas, and time of progress, shall he remain the only conservative? The goal of his effort must ever remain the same, which is the perfecting of God's Kingdom, and the hastening of the time when the new Jerusalem shall descend to tabernacle with men. The application of methods by which these ends can be soonest accomplished is the only point in question. When others are moving, must the most progressive of peoples stand still? Stereotype belongs only to dead matter. New moves on the part of one demand counter moves on the part of the other. Formerly the student and scholar was not ready to receive us. To-day he is seeking us, and for the present at least this influential man in the East is glad to have friendly intercourse with his brother from the West. How then are we taking advantage of this open door?

We are improving our system of education say some. By commodious and even palatial buildings, and by a more efficient staff we are offering the poor student of China

advantages enjoyed by few such like students in the home lands. Education of course is a very essential part of missionary work, but we must not forget that educational work has its limits. By enlarging the mind with the laws of mathematics and the sciences you are not necessarily teaching the student how to live. By helping him to become more intelligent and clever you do not necessarily increase his culture, or improve his conduct, which Mr. M. Arnold said was three parts of life. Moreover, it must not be forgotten that education cannot be relied on in the main to uplift a nation. You will remember that Cardinal Wolsey tried it. He inaugurated an extensive system of education to wake the land from its moral lethargy and lift the people from their low spiritual condition. He would make them religious by means of education. But he had to confess to a disastrous failure and great disappointment.

Education does not furnish man with powers to govern himself and to know God, who has ever been the source of his greatest inspiration and the fountain of all his lofty ideals. Moreover the combined efforts of all the societies in their educational work can reach at most a few only of the young men and boys of the country, and will practically leave untouched the large and influential class under consideration this evening. Therefore to put the main strength into this work—and I fear there seems to be a tendency to do this in certain quarters—and neglect the most vital duty of the Christian Church, seems to me on a par with a dangerous fashion in Shanghai, where hats are worn to preserve the complexion alone, and leave exposed to the full glare of the sun the most sensitive parts of the neck. Education at best is only an accessory to a greater work. It will sharpen the mind, but we must look to something else to soothe the bitter cry of the children of men. Precept and experience teach us that we must seek for a generous supply of those ethical and spiritual powers before the human heart can be delivered from that oppression and tyranny which dominate it. Our answer to China's question to us must be that which Mencius gave to the Prince of Liang, who said: "Sir, seeing you have come from such great distance, what have you wherewith to profit my country?" "Why speak of profit," replied Mencius, "there is righteousness, and it is enough." Religion alone can touch morality with emotion. Increased activity in education there-

fore, though it is an adjunct to other work, will not meet all the demands made on us by present opportunities. We not only have then the confident answer of the party which advocates a liberal education, but also the reply of the Unionist party which maintains that by union, or federation, you can equip your forces and make them adequate to meet the present crisis. Union is desirable, provided you know what you are going to unite, and who will be joined together, and whether they will and can be joined together. But in the endeavor to unite there seems to be an element of danger that will hinder, rather than help. For instead of devising means to enter Chinese hearts we may be too much occupied in planning a house where we may all live together, I won't say in peace, but at any rate as one family; and then there is the further danger of disputes over the joint society. For if you have the joint you must have a carver; and the question will be, Who is to be the chief carver? I am much concerned personally for this safety of the Baptist, lest his head be required once more by some earnest Presbyterian brother. Thus, as one has many doubts as to the feasibility of the proposed scheme of federation and its value to meet present opportunities, allow me to suggest one way of a thorough union in a piece of work that will greatly forward us, and facilitate all the various operations in which we are engaged. This suggestion shall be my little share in aiding the work at this most auspicious time.

The suggestion is that we should make a united effort to reach all the Confucian schoolmasters in the eighteen provinces during the next two years, and present to them the Gospel in a worthy way. I am quite serious in both propositions. The work is not so difficult as it may seem to be at first sight. The idea is by no means chimerical. So far as I know no serious attempt has been made in the past to reach this class. A few brethren and leaders have sounded a call to this important work, but the only response has been the echo of lost and dying opportunities. I sincerely trust the present is not going to be another voice lost in the silence of the wasteful wilderness of indifference. Why not make the same effort then to seek the schoolmaster as is done to get the coolie. Why wait until they move to the unsettling soil of Japan before appealing to them. Seek them on their native soil and implant within them *here* some of those ideas and principles of Christianity

that will help them to withstand the withering blasts of Japan's materialism and atheism.

Consider this matter practically. Take Shanghai. In this Settlement and city there are close upon 200 schools with about 300 schoolmasters and say 10,000 scholars. So far as I have been able to find out there has been no united effort to reach these teachers and scholars by the missionary societies. What a fine opportunity there is here! What an audience! Not only would you be addressing the present leaders, but all the coming leaders and teachers of the place would also be listening to you with their awakened mind and youthful enthusiasm. Why not therefore map out Shanghai and make the work of visiting the schools the joint duty of all the societies and the chief business of this year?

Then from Shanghai let us proceed to map out the whole province of Kiangsu. It contains eight fu cities and sixty-three chou and hsien towns. There are about 200 missionaries in the province, and the work of mapping out districts and visiting all the schools in all the large cities and towns could be accomplished within a year. Let me next refer to the two provinces I know best and of which I have most experience—Shensi and Shansi. In these two provinces (with the exception of some small towns situate in inaccessible mountain fastnesses) there are but few cities which are not within easy reach of some missionary worker, even if they do not already reside there. The brethren and sisters in the different parts of these provinces exhibit great devotion and consecration in the prosecution of their work. They endure many privations and undergo much exertion of body, visiting villages and preaching in street chapels. In seeking the lost they pass by, however, the Confucian schools and their teachers. They will endure much fatigue in caring for the opium patient; but why neglect to call upon the chief men and the teachers in the schools? From my experience they would not take it amiss if they were visited, but you do increase their suspicion when you pass them by, and appear to consort with the most illiterate in the place. If in doing so you arouse their contempt is it to be wondered at? It would be strange were it otherwise. Not long ago when passing through some cities where the missionaries have been living for some twenty years the people did not manifest a very friendly spirit. In each town the enquiry was made whether the foreigner had attempted

systematically to establish friendly intercourse with the school-masters. The reply invariably was in the negative. Hospital work had been carried on, there were schools and opium refuges, street chapels and Sunday services. But the most important function of missionary work one would have thought, had been entirely overlooked and neglected! There was practically little intercourse between the missionary body and the prominent people in the town. Unfortunately these cases are not the exceptions but the rule.

May I then urge this evening that we should no longer delay applying ourselves to this great work and that we postpone no longer mission work to the Confucian scholar. If we neglect it now it may be too late to overtake it a few years hence. Don't let us follow the Chinese method of procrastination; we often remind them that if they had followed a certain course in past years they would not be in their present plight. Physician, heal thyself. Let some conference take up this living question and direct the great missionary force to plan a campaign to accomplish this much needed work. I am fully convinced that as long as we neglect to do so we are missing a great opportunity of unifying the East and West. The energy and devotion of three thousand missionaries is equal to the task; and if we but make up our minds to it, the visitation of all Confucian schools and teachers will soon be an accomplished fact.

To effectually carry out this work there must be adaptation. The worker must have adaptation of thought and method. Much discretion will be required; there must be a preparation of heart and mind. It would be unprofitable to go unprepared, it would be unwise to preach a sermon. The opportunity for saying the right word will come in time. St. Francis found it possible to give the wolf an admonition on his naughty behaviour, after making a brother of him first; and the opportunity for you to unburden your mind and give your message to the scholar, will invariably come at the proper moment. Don't precipitate matters and lose an occasion of doing good. "*Man-man-ti*" (go slowly) is good advice and known in every language. Don't jump into the deep waters of theology at first sight, for though *you* may be able to swim in that ocean your hearer will certainly be drowned. But begin by showing an interest in his school and scholars. Lead him on to speak on the present outlook of the schoolmaster. You will soon become

friends. And as he will begin to tell you his difficulties, for he has very many at present ; give him that gentle encouragement which will lead to more confidences and further help. Instead of taking a text from your Old Testament, which he doesn't know, take it from his Old Testament which he and you should both know. And from the Confucian line you will arrive in time at the common station of humanity, which is Jesus the Saviour of the world. The light of past days is fading from the land of China; let us enter the darkening gloom in the name of Him who can bring back a new day of light and beauty.

After the visit to the schoolmaster never forget to send a small gift of suitable books. This will ensure a return visit and help to perpetuate the intercourse. If the missionary societies undertook this work and needed literature I have no doubt the C. L. S. and other societies would meet the demand in a generous and worthy manner.

Then again in presenting the Gospel to the schoolmasters of China we must ever remember Paul's advice to "commend ourselves." It is to be feared that we often offend the Chinese by our manners and ways. Our customs and habits are strange to them as theirs are to us. Therefore it behoves us to pay all the more heed to Paul's advice and consider well our ways and means. To emphasize this I cannot do better than to quote a well-known passage from an *American* book :—"Her sister, Miss Watson, a tolerable slim old maid, with goggles on, had just come to live with the widow, and took a set at me now with a spelling book. She worked me middling hard for about an hour, and then the widow made her ease up. I could not have stood it much longer. Then for an hour it was deadly dull and I was fidgetty. Miss Watson would say : 'Don't put your feet up there, Huckleberry, and don't scrunch up like that Huckleberry, set up straight. Don't gape and stretch like that, Huckleberry. Why don't you try to behave?' Then she told me all about the bad place and I said I wished I was there. She got mad then, but I didn't mean no harm. All I wanted was to go somewhere; all I wanted was a change, I wasn't particular." Miss Watson had admirable intentions, but she failed to commend herself to her hearer's heart and mind, and the entrance of the Master's word was thereby delayed.

If therefore we would ensure success we must earnestly seek to commend ourselves and our message. There are always

two ways of approaching the Chinese mind, but only one way will find an entrance to their hearts.

And as a result of all this effort to reach this neglected class of China, it may be that for the present you will have no converts to report. Nevertheless a valuable asset will have been added to your capital. You will have created a "*climate of opinion*" most favorable to the prosecution of the work. In that new and healthier climate even ordinary believers will breathe the Christian air more freely than is possible in the miasma of doubt and suspicion which is so fatal at present. "Suspicions," says Bacon, "amongst thoughts are like bats among birds; they fly by twilight. Certainly they are to be repressed, or, at the least, well guarded; for they cloud the mind; they luse friends, and they check with business, whereby business cannot go, currantly and constantly. They dispose kings to tyranny, husbands to jealousy, wise men to irresolution and melancholy. They are defects, not in the heart, but in the braine; In fearful natures they gain ground too fast. There is nothing makes a man *suspect much*, more than to *know little*. Men should remedy suspicion by procuring to *know more* and not to keep this suspicion in smother. Suspicious that are artificially nourished, and put into men's heads by the tales and whisperings of others, have stings." Let us then by taking advantage of the favorable opportunities offered to us at the present time, endeavor by a free intercourse with the scholars of China to destroy that suspicion and ignorance that have been so detrimental to success in the past, and which will hinder us still further in the future if we do not early circumvent them. By unfolding to the scholars of the land the meaning of the Christian religion, and the extent of its operations in the affairs of men, we shall in due time bring a better understanding between East and West. And the more converse and intercourse we have with the schoolmaster the more he will feel that we are necessary to him and to his land. For to the Christian minister is given the faculty of vision to see over the wrecks of time the spiritual things that remain and which alone can renew the strength of decaying nations. To him is given the power to behold the stars of hope through the darkest mists that sweep over the surface of man's life, and to supply those who struggle with the dust and heat and drought of existence with the assurance of that City of God in which is full rest and peace. Let us then individually and unitedly use

every effort to reach the scholars of China at this opportune moment of a great crisis in the national life, and by revealing an ever-present Saviour animate their hearts with great hopes and divine consolations. Let us go to him confidently and courteously and say: "We use you and do not cast you aside—we plant you permanently within us."

"We fathom you not—we love you—there is perfection in you also."

"You furnish your parts towards eternity." "Great or small you furnish your part towards the soul."

P. S.—Dr. G. Reid in the short discussion that ensued made the astounding assertion that there were no Confucian schools now. "Such a course, as outlined in the paper," he said, "was possible fifteen years ago, but not to-day." There was no time for reply, but lest it be thought that silence means consent I wish here to emphatically controvert the assertion. I strongly maintain that most if not all schools in China to-day are Confucian. That the scholars have a smattering of English and mathematics, etc., makes not the slightest difference to their faith. Very often those students who have a little knowledge of Western subjects are in the matters of faith more keenly Confucianist than others in many cases. The validity of the paper is in no wise weakened by the statement and the question strongly forces itself upon me, "Who is sleeping?" Those who assert that the majority of the schools in China are Confucianist, or others, if there are any, who hold Dr. Reid's opinion? Both parties can't be awake. In the provinces of Shensi and Shansi there are Confucian schools in abundance, where the four books, etc., are studied and treasured. I have personally visited within the last two years over one hundred Confucian schools in Taiyuanfu, Chiao-ch'eng, Yü-tz'ü. I was never refused admittance. In almost every case the greatest courtesy was shown, and the result was always helpful. So, to say that there are no Confucian schools is a flat contradiction of facts.

There are Rip Van Winkles in every age. But occasionally there is a variety in form. The modern species takes the form of a time-machine rider who projects himself to the time when there are no Confucian schools. Such a time may come, but it is not so to-day. So I would renew my appeal that we should visit the Confucian schools of the land.

The Missionary's Personal Relation to the Chinese Under Present Conditions.

BY REV. E. L. MATTOX, HANGCHOW.

DURING the summer an interesting conference was held at Mokanshan on this subject. The present paper is simply an attempt to gather up some of the views suggested at that time.

The missionary has always been a stranger among a strange people, an alien in a hostile land. He has been separated from the people not merely geographically and historically but also by race and temperament. The difference has been radical. With the best of intentions there have been many misunderstandings on both sides. The missionary has always been in the minority; he has always been outvoted; and yet he has stood for more than the influence of mere numbers. His presence has affected a large mass of people to some extent; not always affected them in the way he would have liked or intended. But the fact remains that the individual missionary in his intercourse with the people of his adopted land, even though he meets them in the most casual and informal way, exerts an influence greater than he thinks. Would that each one could so deport himself that his relations with the Chinese would always influence them for good. Even apart from present conditions patience, tact, and carefulness have always been considered indispensable qualifications for successful missionary work.

But however necessary these qualifications may have been in the past they are increasingly so now. We are now entering upon conditions similar to those which prevailed in Japan fifteen or twenty years ago. We remember how cautious and anxious the Japanese missionaries were lest they should in any way say or do something, even unintentionally, that might give offence to the sensitive people among whom they were living. Perhaps if we had exercised more care along this line in the past here in China it would not be so necessary and demanding upon us as it is now. But now we have not only to overcome the inherent differences of nationality and temperament between us and the Chinese, but also the accumulated mistakes we have made ourselves and those of the whole body of which we are a part. One of the best ways to accomplish this is by taking into careful consideration the nature of our relations personally

with those about us. How do we meet pastors, teachers, friends, strangers, servants, etc.? If "evil communications corrupt good manners" I should say that on the contrary good manners greatly promote congenial intercourse.

One of the first things a missionary should do if he would hold himself in the right relations with the Chinese is to make a careful study of the people themselves as they are to-day. He should not only know something of their great past history, but he should know much about their present environment and circumstances, their hopes and aspirations, their fears and joys. Let him learn to look at things from their view point, especially on questions of every day matters. Study their modes of thinking, find out what motives influence them and can be appealed to. It is a good plan to find out all one can at first hand about their social and family life, their business and trades, etc. These things cannot be learned from books; they must be found out from sympathetic association with the people.

In the second place the present condition of change must be recognized as a new element in the problem. It is not easy for all to admit this. There is so much that is the same as before. The national character remains practically the same. It is, however, undergoing modifications. It is being set in different molds and manifested in different ways. There has been awakened in the minds of the people a desire for change. We see evidences of this on all sides and in all conditions of life and society, whether political, social, ecclesiastical, family or individual. There is a spirit of uncertainty and restlessness, an *unsatisfiedness* that foretakens progress. All are seeking something different from the existing order of things; no one knows just what it is he wants, nor how to get it. But he does know he wants something better than he now has, and is determined to struggle to obtain it. And this is the hopeful part of the present crisis and the opportunity of the wise missionary. The present condition of affairs is due to many causes—political, commercial, educational, etc. The missionary has had his share in bringing it about. It is in fact something for which he has worked and prayed many years,—anything to see this great mass of humanity move, shake off its lethargy, and exert itself for something better. He felt that the acme of impotency, corruption and stagnation had been reached, and that any change could only be for the better. Let the

missionary then acknowledge his share of responsibility for the present condition and rejoice in it as an advance step in his own work and prepare to meet the emergency in the best way.

The following considerations may be helpful to us in working out the problem of our personal relation to the Chinese at the present time :—

1.—The missionary must meet the Chinese on terms of equality, as man with man. All pride of Anglo-Saxon lineage and Western civilization must be laid aside and every effort made to recognize this people as brothers. They are, in their own way, striving after the same goal as ourselves ; they have the same aspirations and hopes, the same joys and sorrows. The point of contact must be sought on the level, shoulder to shoulder. An attitude of self-exaltation and condescension will accomplish nothing. The missionary must work with and for the people, identify himself with them as far as one of an alien race can do so. He must meet them on a par, be serious, be in earnest. Let them know that he is a real friend who has their interest at heart and who knows their sorrows and difficulties, their desires and longings and comes to them as a helper out of his own fund of experience along the same lines. The missionary who would be successful in his work under present conditions must lay aside his claim to the "divine right to reign" and be willing to take his place side by side with the humblest as a "brother man."

2.—The missionary must remember at all times and in all circumstances that he is a Christian gentleman. At the conference this point was presented most cogently by the Rev. P. F. Price. The missionary stands among the Chinese not only as the representative and product of Western civilization and culture, but also of Christianity. He is to be "all things to all men" in the sense in which Paul was. It is more than politeness, important as that is in these Eastern lands. It is politeness *plus*,—plus the gentleness and sincerity of the Master. How easy it is, in the midst of a people whose ideas are so different from his own and whose practices are so foreign to his standards, to forget oneself at times and indulge in language or actions unbecoming to a Christian and a gentleman. There is undoubtedly much to arouse one's impatience and little to bring out the best in one's nature. But on this very account it is all the more essential that one be constantly on the guard. He must restrain his temper, hold his tongue,

and refrain from the very appearance of rudeness. Undue familiarity and levity should be avoided as detracting from the dignity of his calling. This does not mean that the missionary is not to laugh and joke with the Chinese nor enter into their joys and pleasures, but only that he is constantly to remember "whose he is and whom he serves." The Chinese are beginning to appreciate foreign manners and in many ways to imitate them. Hence the importance of showing them the very best. The highest type of manhood is embodied in the words "Christian gentleman;" combining in due proportion the two ideas of strength and gentleness. We must live them in our own lives if we would see them incorporated into the lives of others.

3.—The missionary should give the Chinese credit for good intentions. This is especially necessary in regard to those with whom he is associated in common work as pastors and teachers. Failure in this is almost fatal. If they are worthy at all of the positions they occupy it must be conceded that they have the good of the work at heart and that even though they may be mistaken their intentions are good. This principle also applies to all his dealings with the people. He is in a land of doubt and suspicion. It seems to be natural to suspect the motives of every one. And just as they as a people are unable to ascribe disinterestedness to the missionary, so he soon learns to doubt them and to question their motives when often there is little reason for doing so, except his own preconceived notion. It is needless to say that his relations to the Chinese will be anything but satisfactory as long as he entertains this spirit.

4.—He must give the Chinese credit for knowing their own people best. They are noted universally as the most acute observers of human nature; furthermore, they have had millenniums of practice. It stands to reason that they know more of the nature, disposition, and even of the qualifications of their own number than the foreigner. Of course there is always the difficulty of getting them to tell all they know. There is always something more up their sleeve. Then, as was mentioned above, there is so much mutual suspicion. But whatever the obstacles in the way of carrying it out the principle remains the same. The missionary needs to guard against the two extremes: on the one hand, becoming like them in his feelings, prejudices and suspicions; and on the other hand, throwing

over suggestions and opinions of those who are best qualified to speak at first hand.

5.—He needs to put more confidence in them in general. You cannot win a man to a higher plane unless he feels that you believe in him; neither can you get the most efficient service out of him. Mutual confidence and respect are of supreme importance in maintaining right relations with this people. The word *confide* carries with it a two-fold thought—to trust and to share. It implies a partnership and an imparting. It is not merely taking them into partnership in the work, but it means confiding in them, sharing with them one's own plans and ideals, hopes and feelings, and then trusting in them to help work them out. The missionary will be often disappointed in them, but the very attempt will be of great value, both to him and to them.

6.—Whenever there is an opportunity, place more responsibility upon the Chinese. The ultimate responsibility for the evangelization of China, as well as the education of its masses and the working out of all its social and political problems, rests upon the Chinese people and not upon the foreigner. The missionary is not here so much to do things for others as to get others to do for themselves. He teaches to make teachers, he preaches to make preachers. Since then the ultimate responsibility for the salvation of China depends upon the Chinese themselves, the sooner they can be inducted into their office the better. We Westerners are very chary about surrendering any of our so-called authority to others. But here is a place where we must do so. It is bound to come to this sooner or later. It is only by having a share in the authority that an adequate feeling of responsibility can be produced and acknowledged. Mistakes will be made and many of them. We all make mistakes. Perhaps less serious mistakes would be made now than later, and they would learn to profit by those that were made. It would be far better for both parties for the foreigner to concede all he can in this respect, willingly and from principle, than to wait till it is wrested from him by force. He is blind indeed who does not already see the trend of things not only in the government but also in the church and schools. If we can only learn the lesson soon enough it will save many heartburns and ill feelings and misunderstandings later on.

7.—He must learn to use all available men and means. The missionary force is small in proportion to the amount of

work ; funds from the home societies are inadequate to meet the needs of a growing work. He must ask himself if he is using to the fullest extent all the resources that are available. He should be able to get some practical work out of every body—church members, teachers, students, etc. Give them a trial, a chance to show what stuff they are made of ; let them get a taste for the work under proper supervision and while most susceptible to influence. Is there not much waste here? Is there not much material that is not being utilized? The missionary is a general and needs to take a careful inventory of all his forces and see that everyone is being used at his best.

8.—The missionary needs to give the best he has. He must not think that anything will do for the common people, that they are too ignorant to appreciate the highest truths. Do we not often find ourselves reiterating a few of the common-place so-called fundamentals and failing to launch out on the deeper spiritual truths on which we feed ourselves? It has already been thrown up to the missionaries by the Chinese in a few instances that they keep the best for themselves and throw the husks to others. To be constantly giving out and giving the best is by no means an easy task. It is hard work. It is more, it is the going out of virtue from one. And yet he who would sustain the relation that a missionary ought to sustain to the Chinese at the present time must do so. It means much hard study, careful preparation, wise adaptation and, above all, constant prayer and communion. It means, too, a copious drinking in of the very best from God's Word, the perusal of the experiences and thoughts of His saints as recorded in the best devotional books, and digesting it all and making it one's own, and then giving it out to other hungry souls.

The missionary stands to the Chinese in a four-fold relation.

1st, As a preacher of the Gospel.

2nd, As a teacher of new ideas.

3rd, As an example of a Christian gentleman.

4th, As a leader. A leader who is training leaders and who, like John the Baptist, "must decrease while they increase."

We have undertaken to set down in a rather rambling way some of the ways by which a missionary can make his life count for the most in his intercourse with this people under present conditions. The securing of students for the ministry and the drawing to us and holding of other native agents are vitally

connected with our treatment of, and regard for, the Chinese from their standpoint.

In all our intercourse with this people we need to exemplify the life of our great Exemplar, His gentleness, firmness, and thoughtfulness for others; His kindness, helpfulness, and friendship; His giving and calling out the very best in Himself and others.

Notes on the Revision of the Mandarin New Testament.

BY REV. F. W. BALLER.

THE General Conference of Protestant Missionaries in China, held in Shanghai, May 7-20th, 1890, discussed, among other things, the need of revising the Chinese Bible. Two essays—the one dealing with translation of the Scriptures into Chinese, the other giving an historical summary of the different versions—were read and were followed by an animated discussion. The pros. and cons. were fairly and forcibly stated, speeches were made by delegates of the leading Bible Societies, and the whole question was pretty thoroughly threshed out. As a consequence the Conference appointed committees composed of representative men to secure a revised Easy Wên-li version and also a revised Mandarin version of the Old and New Testaments. In this way articulate expression was given to the widespread desire to secure more satisfactory versions of the Scriptures than those already in use among the Chinese. Individual efforts to secure this desirable end had been made before the meeting of the Conference. The report of the Committee on the Revision of the Old and New Testaments into Mandarin recommends, "That the committee shall make constant and careful use of the Union Mandarin version of the New Testament . . . of the recent version prepared by Dr. John (L. M. S., Hankow) and of the Medhurst version formerly in extensive use in Central China, and in Old Testament revision of the version of Bishop Schereschewsky." These instructions were not only laid to heart by the Mandarin New Testament revisers, but were carried out and exceeded. Indeed, the statement of King James' revisers, that their version was "with the former translations diligently compared and revised,"

might be truthfully prefixed to this also. *All* versions of the Scriptures in Chinese extant in Mandarin were "diligently compared," and in addition the various Wên-li versions were constantly consulted. Bishop Schereschewsky's Wên-li version, the Delegates' version, the Union version in Easy Wên-li, and such parts as were available of the Union high Wên-li version were all requisitioned. This, it need scarcely be said, involved an immense amount of labour, and it may be safely predicted that the next company of revisers will find that all the ground has been traversed pretty thoroughly.

So far as the Conference was concerned all was plain sailing. The recommendation to elect a committee and get the Scriptures revised, was adopted, and probably most members of the Conference separated to their homes with the pleasant feeling that the goal was in sight and that the question was at last in the region of practical politics. But the sage advice prefixed to the ancient receipt for cooking a hare—"first catch your hare"—was abundantly justified in the formation of a working committee. The noble diffidence which has been the mark of so many great minds since the days of Moses began to assert itself. "I pray thee have me excused," was the formula employed by most that were nominated, and the 'other man' was generally recommended by the humble nominee. This reluctance to serve arose from many causes, among which may be mentioned the claims of existing work and the unwillingness of some societies to set their agents free for such a task. At last a working committee was formed, which consisted of the following missionaries:—Rev. C. W. Mateer, D.D., LL.D., American Presbyterian Mission (Chairman), who arrived in China in 1863; Rev. J. L. Nevius, D.D., of the same Mission (one of the chairmen of the Shanghai Missionary Conference), whose term of service dated from 1854; Rev. H. Blodget, D.D., American Board of Commissioners for Foreign Missions, who was one of the company which translated the Union or Peking version, and who reached China in 1854; Rev. C. Goodrich, of the same Mission, whose missionary experience dated from 1865; and Rev. G. Owen, of the London Missionary Society, who commenced work among the Chinese in 1866. These were the veterans, some of King David's mighty men. Following these were Rev. S. Clarke, of the China Inland Mission, whose missionary service began in 1878 and who is now engaged in giving the Word of God to the aborigines of West China; Rev. H. Woods, D.D., American

Presbyterian Mission, South, who buckled on his missionary armour in 1883; Rev. T. Bramfit, Wesleyan Mission, who came to China in 1875, and the present writer, who reached China in 1873, but who must be regarded as one born out of due time since he did not join the committee till 1900.

There were thus five Americans and four Britishers on the committee, so that on this and other grounds it could claim to be fairly representative. It represented Mandarin as spoken in north, south, east, west and Central China. Dr. Mateer was known by his "Mandarin Lessons" to be an authority on the subject; while Dr. Goodrich had laid students of the language under obligation by his "Pocket Dictionary." Educational, pastoral, evangelistic and literary forms of missionary work had each its own delegate. At a later stage, when Mr. Clarke could no longer attend, the Rev. Spencer Lewis, of the Methodist Episcopal Church, who had spent fourteen years in missionary work, took his place.

The committee being thus formed, the first thing to be decided was the method of procedure. It is a far cry from Peking to Kweichow or Szechuan, and it was found impossible for the members of the committee to meet frequently; the time consumed and the expense incurred were prohibitive. The work was therefore divided up; each member taking a certain portion. Forms were printed, having blank columns, at the head of which was printed the Chinese name of each member of the committee. The given portion was then copied in from the Peking version, and in the adjoining column the reviser wrote his proposed changes. The form, after going the round of the committee, was returned to the responsible reviser who, with the work of others before him, carefully re-revised his original work and made his final text. This was presented when the committee met and was accepted or rejected by a two-thirds vote. In this way every word, phrase and sentence was challenged and subjected to a very thorough scrutiny, and the final version decided on only after careful discussion. Indeed, to attend a committee meeting was like attending a debating society for several hours a day, and when this continued for four, five or six months, both brain and body loudly demanded a rest. As to patience, it seems almost superfluous to mention Job in this connection.

One of the first difficulties that confronted the committee was that of style. In this matter it was a manifest impossibility

to please all. In the nature of the case there are bound to be great divergencies of style and expression in a tract of country extending from the borders of Tibet to the Yellow Sea and from the Great Wall to Burmah. Broadly speaking, the river Yangtze marks the limit of the Mandarin-speaking region; south of that it begins to tail off into dialects. Much of the Mandarin spoken in some of these southern districts bears the same relationship to Mandarin proper that the babbling of a child does to the talk of an educated adult, or the poetry of a school girl to *Paradise Lost*. It lacks grip and force. Like the bones of a young child, it is supple, but is deficient in the sinewy strength of northern speech. On the other hand, its vocabulary is larger; it has more particles and furnishes a greater number of forms of expression.

The difficulty as to style was, to a certain extent, solved by the fact that versions in Easy and High Wên-li were being prepared. Hence it was felt the wisest and best thing to adopt a style that was low and simple, while at the same time free from vulgarism and bald colloquialisms. To adopt a diction that would not be level to the comprehension of uneducated hearers when the Bible was read in public, would be to defeat one of the objects of the revision. Hence it was decided to adopt a thoroughly colloquial style—體面官話 handsome Mandarin, as the Chinese call it in some districts. This, in the estimation of a young critic who passed judgment on one of the Tentative Gospels, made it fit for 老婆婆 'old dames' only. Seeing that from fifty to sixty per cent. of congregations are illiterate this may be regarded as a high tribute of praise. Far better for hearers to hear God speaking to them in the simplicity of their mother tongue than to be as the Northern Farmer:—

"An' I hallus coom'd to 's chooch afoor moy Sally wur deäd,
 An' 'eärd 'um a bummin' awaäy loike a buzzard-clock ower my
 'eäd,
 An' I niver knaw'd whot a meän'd but I thowt a 'ad summut
 to saäy,
 An' I thowt a said whot a owt to 'a said an' I coom'd awaäy."

Of course strict adherence to colloquial imposed its own limitations. It put out of court a whole host of phrases current in literary circles and shut out "trimmings." By avoiding a semi-Wên-li phraseology the committee was manifestly at a disadvantage so far as felicities of style were concerned. A good

chef in a well-stocked kitchen should be able to turn out a more elaborate meal than the widow of Zarephath with her two sticks, handful of meal and cruse of oil. Hence, in some passages a few expressions may seem a trifle crude and bald in comparison with many of the ornate periods of the Peking version, but they have at least the merit of simplicity. It is somewhat the difference between "Salute your progenitor" and "Give your father a kiss;" or, "Let us pray" and "Let us invoke the Divine benediction."

Growing out of the question of style was the thorny subject of literal rendering, which sorely exercised the righteous souls of the members of the committee. Some contended that verbal forms of expression suited the genius of the Chinese language better than abstract modes of speech, and that it was better to give them the pre-eminence. While 罪的赦免 might be an exact translation of the phrase "the forgiveness of sins" it could scarcely be said to equal 過犯得以赦免 as an idiomatic rendering. To "fall from your own steadfastness" might be expressed by 失去自己的堅固, but it would at the same time be a distinct fall from the height of a good Chinese style. On the other hand, it was urged that while this was true, a literal translation had the merit of faithfulness, and that in China, as in the early church, abstract forms of speech expressive of Christian truth gradually passed into current use and became part of Christian phraseology. The question had constantly to be faced, especially in the Epistles. Such renderings as were finally adopted represented the judgment of the majority. If a minority report were issued it might be found that some members in certain passages would have preferred a more elastic use of language. But in this, as in a good many other matters, each in turn had to submit to seeing many of his own preferences and pet ideas swept away—a truly humbling process. Surely no body of men have more cause to feel the force of the words, "If any man thinketh that he knoweth anything, he knoweth nothing yet as he ought to know" than a revision committee. So many men, so many minds, so many points of view from which the same thing may be regarded, and so many differing degrees of knowledge and experience. It was in committee as in daily life. After a residence of twenty or thirty years in the country some day one hears a new expression, enquires about it and finds it is in common use. And the humiliating part is that from that date onward one hears it continually. The proud

boast, 'I have been so long in the country and have never heard such and such an expression,' turns into thin air as the continental area of the language impresses itself upon the mind. The rejoinder of a Chinese teacher to such an exhibition of ignorance was brief and to the point. It was but two words—也許! Truly it is 學到老學不了. "Vanity," said Lord Roseberry, "is a centipede with a corn on each foot." He might have added that by the time each foot has been well trodden on several times a day the creature has almost squirmed itself into a wriggling and shapless mass. There is still a good deal of weight in the Psalmist's statement that "Man at his best estate is altogether vanity," evolution to the contrary notwithstanding. And it may not be out of place to say once for all at this stage that neither the committee as a whole, nor any member of it, lays any claim to infallibility.

As an illustration of the kind of difficulty to which reference is made above take the word "fulness." In John i. 16, "Of his fulness have all we received," is rendered in the Peking version by 我們從他充滿的恩典裏都得了恩, "from the fulness of His grace we have all obtained grace." This is unimpeachable Chinese, but limits the divine fulness to 'grace' alone. The revised translation gives 從他的豐滿裏我們都領受了, "from his fulness have we all received," leaving the reader to find out for himself from other parts of Scripture in what this 'fulness' consists. Again in Eph. iii. 19, "filled unto all the fulness of God," is translated 叫上帝滿足的恩德充滿你們的心, "so that the fulness of the grace of God fills your heart." In its revised form it runs 使上帝一切所充滿的充滿了你們, "so that all the fulness which is in God may fill you." The Chinese student who compares these two passages will find that the 'fulness' of the one fills out the other, and he will thus have a wider conception of the boundlessness of the divine nature than he would have had in considering the word 'grace' alone. Thus the literal translation of an abstract term, while it may at first read strangely, opens up a new field of thought and enlarges the readers' horizon.

In many cases a literal rendering was impossible. Recourse was therefore had to marginal notes, in which the literal rendering was given, while the idiomatic equivalent was placed in the text. The meaning was thus elucidated and any figure of speech contained in the original given at the same time. Take for example Matt. xvi. 18, "the gates of hell shall not prevail

against it." A literal rendering of 'gates' is inadmissible, hence 權柄, 'powers,' is substituted, but a marginal note is added that 'powers' in the original is 'gates.' The 'gates' of hell each pouring forth its hosts of darkness eager for conquest, will appeal with great force to the dwellers in the many walled cities in this land. A new world of thought and illustration is thus opened up to the preacher, and none who know Chinese preachers will deny that the opening up of new avenues of thought and expression is much to be desired.

In II. Tim. ii. 14 a margin gives the meaning of 'subvert' as 傾覆, "to overthrow," thus bringing it into harmony with II. Pet. ii. 6, the only two places where the word occurs in the New Testament.

"The beginning of sorrows," Matt. xxiv. 8, is rendered 苦難的起頭, but a marginal note says that the original means the pains of a woman in travail. This helps to illustrate the truth that God in His providence makes each sorrow a new beginning—the inauguration of a new life. Calamities are but the precursors of a new era. In v. 51 the meaning is given in the text, the original in the margin. This latter, being the name of Chinese punishment—the literal 'cutting asunder'—should appeal strongly to the Chinese. "In a riddle" is given in the margin in I. Cor. xiii. 12; "to wrestle" in Eph. vi. 12, 爭戰 appearing in the text; and so on in many other places that need not be mentioned.

Closely related to the question of marginal notes was that of figures of speech. Many of these doubtless are strange to the Chinese mind, and were presumably omitted from previous versions in Mandarin on that account. Some have their origin in the Old Testament, and so are naturally unintelligible to one who has never seen that volume. But it does not seem to be a safe principle to omit them, because some who may see them will fail to understand them. Our forefathers, who stained themselves with ochre and worshipped Woden and Thor, could not have appeared very promising pupils in divine things. But it has been reserved for their descendants to contribute more than any other nation to the correct interpretation of the Book of God.

The figure of the first fruits applied to Christ as the first fruits from the dead, I. Cor. xv. 20, and as applied to the results of his work in Rev. xiv. 4, are both translated, thus showing some New Testament applications of an Old Testament figure. The metaphor of a general leading his host is

given in II. Cor. ii. 14 ; of running as applied to the Christian course, Gal. v. 7 ; to human effort, Rom. ix. 16 ; to strenuous labour, Phil. ii. 16 ; and to riotous conduct, in I. Pet. iv. 4. Connection with evil, submission to bondage, and fellowship in service as taught by the simile of the yoke are made clear in II. Cor. vi. 14, Gal. v. 1, Phil. iv. 3.

The figure of a fall to indicate removal from a position of grace and privilege is preserved in Gal. v. 4, II. Pet. iii. 17, and the nourishing power of the 'words of faith' is shown in I. Tim. iv. 6. By translating the words, "if so be ye have tasted that the Lord is gracious," in I. Pet. ii. 3, its connection with the preceding verse is demonstrated. Christian service under the figure of guiding is shown in I. Pet. i. 13, v. 5. This latter passage when compared with John xiii. 3-11 will enable a Chinese Christian to not only understand the thought, but to see the sanction of the highest Example. The origin and development of sin as set forth in Jas. i. 15, under the image of conception and growth, is also given. In this case it is possible to use an entirely congruous Chinese idiom. "To conceive evil plans and purposes," is expressed by 懷鬼胎, pregnant with demoniacal possibilities. The 'bridling' of the tongue is set forth in Jas. i. 26 ; iii. 2, by the use of 勒, to rein in a horse. "The garment spotted by the flesh," Jude 23, is literally translated. The figure of a garment, unclean because it has been worn close to the skin of an unchaste person, vividly depicts the contagion of sin.

It is scarcely necessary to give more examples ; these may suffice to show that for the first time all, or nearly all the figures of the New Testament, appear in the pages of a Mandarin version. No doubt some of them will seem strange to the reader at the first reading. That many do not seem so to constant readers of the Scriptures is largely owing to the fact that familiarity has robbed them of their strangeness. "To be clothed upon with a house," "to put on a man," etc., are fairly bold figures ; were they used by writers in ordinary books they might in the eyes of critics perhaps be regarded as being bold enough to be impudent. But the inspired writers used them under the controlling, guiding influence of the Spirit of Truth, and it would seem better to give them to the Chinese reader as they stand than to conceal them under a paraphrastic style.

In some cases, owing to exigencies of idiom or of language, it is necessary to amplify, but every effort has been

made to translate accurately rather than to paraphrase. This latter style is well calculated to give learners a general idea of the truth in their early stages, but more exact instruction is called for at a later date. With advancing knowledge, and more careful study on the part of Chinese Christians, a more accurate translation is demanded. In these days of Bible schools and Theological Halls, it is indispensable to have such renderings as make a comparison of parallel passages possible. And it will be found that a good deal of labour has been bestowed on this part of the work. When a revival of *exact* preaching takes place, in which the meaning of the words of Holy Writ are given and expounded, as opposed to essay reading or merely taking a text as a starting point, the value of this aspect of revision will be more clearly seen.

One direction in which greater accuracy has been secured is in supplying omissions. A few only can be noted here. In Matt. vii. 12, the words "all things whatsoever" 無論何事 have been supplied; in x. 1, "all manner of disease" 各樣的症候; in xii. 11, "doth he not lay hold on it" 不抓住他; verse 34 "out of the abundance" 心裏所充滿的; "between thee and him alone" 只有他和你在一處 in xviii. 15; and in xxi. 32 "unto you" 到你們這裏來. Two more instances must suffice for the Gospels: one in Mark iv. 10, "when he was alone" 獨在的時候; and one in Luke xviii. 11 (prayed) "with himself" 自言自語的. In these passages the readers of the Mandarin New Testament will have before them for the first time a transcript of the Sacred Text.

The Epistles furnish a larger number of examples, but a few only can be touched on in this article. In I Tim. vi. 4 the words "he is sick," and in II Tim. iii. 4 "rather than" are supplied. "Likewise," or "in like manner" are added in Jas. ii. 25. One notable omission which has been supplied is the crown on the head of Jesus in Heb. ii. 7, 9. He is 'crowned' in this version with glory and honour. Instead of 賜他尊貴榮耀 "thou gavest him glory and honour," the text now runs 賜他尊貴榮耀爲冠冕, "thou gavest Him glory and honour as a crown." Our Lord has thus some of the glory consequent on His passion restored to Him, and is crowned Lord of all.

The words "wherein," I. Pet. ii. 12; iii. 16; iv. 4; "like," II. Pet. i. 1; "whereunto," II. Pet. i. 19; "those who," II. Pet. ii. 18; "this one thing," II. Pet. iii. 8, are

now supplied as well as the words "down to the foot" in Rev. i. 13.

The passages where translations are substituted for paraphrases and glosses are too numerous to be mentioned in detail. One of the most conspicuous is II. Cor. v. 21, where our Lord is said to be "made a sinner" on our account 替我們作了罪人. This is now replaced by 替我們成爲罪, "made sin for us," which was given as a margin in the Peking version. In Eph. v. 26 the statement is made "that He might cause the church because of the word and the washing of the water of baptism to become holy," etc., 使教會因着道理和洗禮的水可以成爲聖潔, a statement which puts a rather severe strain on the power of water, whether applied by sprinkling, effusion or immersion. If the application of that unstable element can make us holy and enable us to stand before Christ without spot or wrinkle or any such thing, His work and that of the Holy Spirit becomes of little worth. In place of the above is the following: 要用水藉着道把教會洗淨成爲聖潔, "that by water through the Word He might cleanse the church and sanctify it." This translates the text and leaves the interpretation to the wise. "The sower soweth the Word" in Mark iv. 14, is at present rendered, "the sower is the preacher" 撒種的就是傳道的人; an affirmation which, however true as an exegesis of the passage, can scarcely be called a translation. Indeed as exegesis it might be called in question in view of the fact that our Lord in Matt. xiii. 37 says: "He that soweth the good seed is the Son of man." As amended the passage reads 撒種的所撒的就是道理, "that which the sower sows is the word."

Another point in which this version differs from the one in use is in showing greater accuracy in the use of words. So far as possible the same word in the original has been rendered uniformly, though it goes without saying that none but a theorist would expect this to be the case everywhere. In this part of their work the committee were aided by one whose name does not occur among those nominated to this service, but who nevertheless has rendered invaluable aid. Mrs Mateer compiled a Greek-Chinese Index giving the Chinese renderings of most of the principal words in the New Testament. This proved of the greatest value in the final revision, since all the renderings in the Tentative Version could be seen at a glance.

(To be concluded.)

Summary of Work done by the Tien Tsu Hui.

SO many people have been asking for some short summary of work done by the Tien Tsu Hui that these brief notes may be useful. Formed by ten ladies of different nationalities on April 2, 1895, one of its first tasks was to memorialise the Dowager-Empress; the drawing up of this memorial was no small undertaking. Then it had to be translated into Chinese, and then signatures had to be collected. Pretty well every foreign lady in the Far East at that time signed; Hongkong sending up sheets full of names, and thirty-five ladies of Johore even sending up theirs. The memorial was then inscribed in letters of gold upon white satin, enclosed in a beautiful silver casket and forwarded through the kind offices of the Doyen of the Diplomatic Corps, Colonel Denby. Some correspondence passed about it; the Tsung-li Yamên offering to keep it on their shelves, as they said it was not a matter with which they could trouble Her Majesty. There can, however, be little doubt but that the Empress saw it, as a Chinese gentleman saw and read it while waiting for an audience within the Imperial Palace, and this is further proved by one of the Empress's first acts after she returned from Sianfu, and when she was specially trying to make friends with foreign ladies, being the issuing of an Edict calling on all officials to discourage those under them from binding their daughters' feet.

By the advice of Dr. Edkins all Viceroys and independent governors of provinces have had memorials and letters sent them from time to time till, one after the other, all have issued proclamations against binding. With a view to this our president had audience with four Viceroys, besides addressing others more indirectly. She has also addressed meetings in seven of the eight viceregal capitals—Tientsin, Foochow, Canton, Nanking, Wuchang, Chentu, and Yunnan-fu; as also in Peking, Nanchang-fu, Hangchow and Soochow; Ningpo, Amoy, Swatow, Hongkong, Macao; Chinkiang, Wuhu, Kiukiang, Hankow, Han-yang, Ichang, Chungking, Sui-fu, Kia-ting; Chao-tung-fu, Tong-chuan; Chingchow-fu, Wei-hsien, Chefoo, Tengchow-fu, Wusieh, and Pei-tai-ho; in most of these towns addressing several meetings. One of those in Yun-nan-fu numbered some 2,000 persons, whilst some people have estimated that 5,000 people were present at one of the Shanghai meetings.

Over a million of tracts, leaflets and placards have been printed and circulated from Shanghai, without counting those printed for our Society in Tientsin, Chungking, Yun-nan-fu, Chen-tu and Sianfu. Books have been distributed at the various examination centres to the students, and many communications on the subject have been addressed to the newspapers.

Bound feet militating greatly against study, girls in schools directed by foreigners—and till very lately there were no others—have been encouraged to unbind, whilst to lead the poor and ignorant to give up crippling their daughters in order to gain husbands for them and to inspire men with a contempt for the practice, placards have been put up along the thoroughfares throughout the Yangtse valley, as well as along the coast line, and we also obtained permission through various of our members from many steamer companies to put up placards in their steamers, so that all who travelled might see them.

In early days we got up many prize competitions for the best essays against binding, the best shoes for unbound feet or for natural feet, and we have organized 162 meetings, of which records have been kept, besides many others unrecorded. We spent over \$500 our first year and not quite \$2,000 our last year.

We have from the first always and everywhere received the greatest courtesy and kindness from Chinese officials and people alike; they welcoming us as seeking to deliver the women of China from a great tyranny from which they were not at first able to free themselves. Now that they are becoming able to speak for themselves, we know that they can do it better than we can for them, and we can but wish for them and for those noble men, who are devoting themselves to setting the women of China upon their feet again, the blessing of Heaven, Who sees what we do and why we do it, and Who alone can confer upon Chinese women that freedom from needless suffering, which we for ten years and more have been striving to obtain for them. For whilst Chinese women suffered and were rendered unfit to do their lifework we foreign women felt as if we too were crippled and suffered with them.

On behalf of Tien Tsu Hui Temporary Committee, consisting of

Mrs. BONDFIELD, 74 Bubbling Well Road.

Mrs. ARCHIBALD LITTLE.

Mrs. SEAMAN, 2 Yates Road.

P. S.—Had further proof been needed that it was high time to trust the movement more to Chinese direction, the great Shanghai meeting of December 16th, 1906, conclusively proved it. Not only was the Town Hall packed almost to suffocation by a crowd that came in by tickets, not only did H. E. Lu Hai-huan in the presence of an immense and enthusiastic audience pronounce foot-binding vulgar, but the young ladies of the Tien Tsu Hui school sang an anti-binding song and acted a little piece of their own composition, illustrative of the woes of foot-binding. It was very prettily and modestly done; but the fact that they should dare to do it, showing their feet to the crowd, and that when the sufferer from crippled feet bounded on to the platform with them unbound she was enthusiastically applauded by the closely packed audience, shows what a changed China we are already living in. The work that the Tien Tsu Hui was formed to carry out has been done, public opinion has been changed and the setting free of all the little girls of China from the bondage of a most cruel custom is merely a question of time. Although in certain districts, especially in Kansuh and on the Mongolian and Manchurian frontier, an active and energetic propaganda is still much needed.

ALICIA LITTLE.

Educational Department.

REV. A. S. MANN, *Editor*.

Conducted in the interests of the "Educational Association of China."

The Recent Imperial Metropolitan Examinations.

BY PROF. W. W. YEN.

FOR the first time in the history of literary examinations in China, the highest degree, practically speaking, in the land was conferred on eight men, whose chief claim for the honor was that they had graduated from some Western university. And what was more remarkable was the fact that the candidates were allowed at the examination to submit their papers in the language of the country in which they pursued their education, their knowledge of Chinese literature not counting a whit in the rating of their standing. No wonder the Peking correspondent of the *London Times* considered this departure in the method of conducting metropolitan literary examinations of sufficient importance to warrant his sending a cable despatch to his paper, containing a full list of the success-

ful Chinshihs, their foreign degrees, and their alma maters, and no wonder the English press of China, both in the north and in the south, wrote special editorials commenting on the examination.

Last year the first examination of returned students took place, but as it was not well advertised, only fourteen candidates appeared, all from Japan. Of this number, two were created Hanlins, six received the degree of Chinshih, and a like number became Chujens.

As early as the first part of the seventh moon the Board of Education sent to the different Viceroys, Tartar-Generals, and Governors a circular telegram, informing them that according to the regulations approved by Their Majesties, an examination of returned students would be held in the eighth moon in Peking, and requesting them to issue proclamations to this effect, so that eligible candidates might present themselves when the time arrived. The candidates were further to be instructed to carry with them their diplomas, note books, and published works, if any, and no graduate of any institution, the standard of which is below a "high school," would be permitted to participate in the examination. I might add here that the characters "高等學堂" stand for the Japanese "high school," the work of which I understand is equivalent to the last two years of the American high school and the first two of the American college.

Altogether forty-two men (twenty-three from Japan, sixteen from the United States, two from England, and one from Germany) were ultimately found to fulfil all the requirements demanded by the Ministry of Education. The oldest among them was forty-four and the youngest twenty-three years of age, and the foreign degrees ranged from a Doctor of Philosophy of Yale University to a mere graduate of a Japanese "high school."

And as the candidates came from different foreign countries, so the chief examiners also represented four nations, viz., Vice-President Lien Fang (France), Vice-President T'ang Shao-yi (the United States), Commander-in-chief Ying Chang (Germany) and Vice-President Ta (Russia). There was some difficulty experienced in engaging assistant examiners, but ultimately the following gentlemen consented to serve in that capacity, viz., Messrs. Yen Fuh, who examined the candidates offering philosophy, law, politics, and commerce; Jeme Tien-

yow, Engineer-in-chief of the Peking-Kalgan Railway ; Wei Han, an expert in mechanical engineering ; Dr. Watt, of the Tientsin Medical College ; Chen Shou-tien, whose subjects were physics and chemistry ; Woo Yang-tseng, of the Tongshan Mining Company ; and two graduates from Japanese universities who are experts in agriculture and sericulture.

The examination was divided into two parts, occupying two whole days, the 27th and the 29th of the eighth moon. On the first day the candidates were examined in the subjects they specialized in while at college. Each candidate was handed an envelope containing the questions, of which there were three in each subject ; he was required, however, to reply to two only. Permission was granted to the men to write in any language they preferred, and nearly all the returned students from Europe and America employed English as their vehicle of expression.

To enable the reader to form some idea of the themes put forward by the examiners, the three proffered to the candidate in philosophy are here presented :

(1). Define philosophy and distinguish it from science and ethics. Explain the following systems of philosophical thought : Dualism, Theism, Idealism, Materialism, Pantheism, Agnosticism. How would you classify, according to the Western method, the following Chinese philosophers : Chuang Tzu, Chang Tsai, Chu Tzu, Lu Tzu, and Wang Yang-ming ?

(2). Explain why philosophy developed earliest in Greece. What are the leading thoughts in the teaching of Heraclitus ? Why will his system, at one time almost obsolete, again become popular ?

(3). Expound fully Mill's four methods of induction and mention some of the scientific discoveries and inventions which may be directly traced to them.

At the examination on the second day, which was aimed at testing the general knowledge of the men, the same two subjects for an essay were given out for all the candidates, one for those desiring to compose a Chinese essay and the other for the returned students from Western countries. The former was typically Chinese, and may be roughly transliterated as "To respect those in authority, to love one's kin, to venerate one's elders, and to segregate the sexes ; these are principles that will abide for all generations" ; the latter was a theme for argumentation, and was worded "Will it be expedient for China to adopt a system of compulsory education ?"

All the candidates, since they came from so many countries and represented so many institutions, were placed on the same level and had to be graded (1) according to their foreign degrees, (2) according to their achievements since their day of graduation, and (3) according to the quality of the papers submitted to the examiners. All those attaining over eighty out of a possible hundred marks were to receive the degree of Chinshih, over seventy a first class Chujen, over sixty a second class Chujen, while those who received over fifty got only a certificate, stating that the holder had attended the Board examination. Ten out of the forty-two men failed even to make fifty points, and were requested to try again next year.

On the 12th of the ninth moon all the Chinshihs and Chujens were received in audience by Their Majesties at the Summer Palace, and directly after the presentation, an edict was published, conferring on the successful candidates their respective degrees. Soon after the decree appeared, several of the ministries memorialised to the Throne for permission to retain some of the successful candidates as attachés, and some ten men, therefore, of the new learning, will join the government service.

This brief sketch would not be complete were the writer not to point out some of the defects and also the points of excellence of the late examination.

1. It is but natural that the Ministry of Education should regard its examination as a final test and consider diplomas as only a pre-requisite of eligibility, but it seems to the writer that the examinations were far too superficial and inadequate to discover the real attainments of the candidates. The questions being limited to three and confined to one branch of knowledge, the element of luck cannot but play an important part in the success or failure of the candidates. There are two ways open to the Ministry of Education: one is to accept the candidate's diploma as final, taking into consideration the standing of his college and also his attainments since the day of his graduation; and the other, if the Board desires to maintain its position as final arbiter, to set apart at least a week or ten days for a complete and searching test of the literary and scientific attainments of the applicants, the examiners performing the same duties that were performed by the London University a few years ago.

My assertion that the element of luck played an important part is supported by the resulting fact that ten men actually

failed, and among them was one who graduated from the University of Chicago as a Master of Science and was besides an expert in analytical chemistry.

2. Knowledge of the Chinese language and Chinese literature was not at all required, and at least in one case the man could not write his own name in Chinese decently. This seems going a little bit too far. While it is impossible to expect men educated in Western countries to possess the same attainments in Chinese literature as were possessed by Chinshihs and Chujens of the old type, still it is important that all recipients of these degrees should present evidence of some knowledge of their own national language and literature.

But compared to the old style of literary examinations, the one that took place this year could boast of several points of superiority. In the first place, the examiners were experts in their line, as can be proved by the questions they formulated; and secondly, the candidates were examined in the subjects in which they had specialised while at college.

The permission granted to the candidates to make use of any Western language in their papers marks a climax in the eager pursuit on the part of the Chinese student world after Western learning, and it is difficult to estimate the impetus that has been given by this step to the study of Western languages, especially of English. To me it seems that at last the barriers in the way of Western knowledge have been battered down, and the new education in China will become something real and thorough.

Another forward step, and an important one, too, was the fact that not a single man, not even a Chinshih, received any official rank, on account of his success in the examination, as has been done in the past. The weakest point of the old system of education was the wrong conception on the part of the literati of their goal, viz., to become an official. Every man studied that he might, after winning successes in the examinations, join the government service. Very few acquired knowledge simply for the sake of knowledge. The evils resulting from such misconceptions and wrong ideals of education are too patent to require any exposition.

At a meeting of the successful candidates the afternoon of the Imperial audience, it was decided to form an association for mutual assistance and co-operation, and at the same meeting some reforms in regard to calling on the examiners, tipping their

gate-keepers, etc., were suggested and adopted. These reforms, though trivial in character, yet indicate the spirit of Young China towards social and official abuses.

To the missionary world it is interesting to know that not the slightest distinction was made between Christian and non-Christian candidates. In fact, the religious beliefs of the men were never made a matter of inquiry, and nothing was required of the candidates which would enter into conflict with their religious scruples. The first examination, it is true, took place on a Sunday, but that was due to the late arrival of the assistant examiners and to the rule that the examination must take place in the eighth moon. Altogether nine of the successful men are Christians (eight Protestants and one Roman Catholic) and were we to include those who received their preparatory studies in Christian institutions in China, the number would be still larger. The credit for this exhibition of wise toleration is due to the examiners and the officers of the Ministry of Education, and there is no doubt that in a few years religious liberty will become one of the possessions of the Chinese people.

The following is a list of the Chinshihs and their alma maters: Chen Chin-tao (M. S., Ph. D., Yale); W. W. Yen (B. A., Univ. of Va.); T. B. Sia (M.D., D.D.S., Univ. of Denver); Yen Tê-ching (C. E., Lehigh Univ.); Saoke A. Sze (M. A., Cornell Univ.); A. L. Ahlo (Cambridge Univ.); Y. C. Chang (M. L., Yale); and T. C. Hu (M. C. E., Cornell Univ.).

Educational Book Review.

Progressive Lessons in English, by J. A. Silsby, Principal of Lowrie High School, Shanghai. Books I. and II. Commercial Press, Shanghai. 10 cents each.

These little volumes consist entirely of short and useful English sentences arranged in such a way as to be easily learned, and when learned to be of immediate use. This inductive method of learning, which the Gouin system adopts, is now being widely used, and has many advantages. It differs from the old primers, in that those selected the words to be learned on a phonetic basis, giving such selections as "cat, mat, rat, hat" in the early lessons. In these the phonetic element is entirely laid aside, and the pupil begins to learn the language just as he learns any language which he "picks up" without formal study, i.e., by learning the names of familiar objects and sentences about them.

There is also no grammar work in these books. This also is of advantage, because there is not much use learning grammar until the pupil has a fairly large fund of ordinary words. Language

must almost inevitably be learned by translation, and if the first sentences given are those which are readily capable of translation into the learner's language he can make considerable progress without vexing himself as to the why and wherefore of what he has learned. That may be taken up later.

Mr. Silsby's lessons are carefully constructed, and there seems to be no room for adverse criticism. He is fortunate in being able to use in his second volume some pictures reproduced from the Commercial Press Chinese Primer, and by basing the words of the exercises around the picture he secures the concreteness so desirable for the youthful mind.

A later series of these lessons is announced, giving the Chinese translation of the lessons. At present they would have to be explained in Chinese by the teacher.

Correspondence.

CHILDREN'S SCRIPTURE UNION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: As there have been indications in several quarters that the present is a favourable time in which to make an advance in the work of the Scripture Union in China, I should like to draw attention to the fact that the Scripture Union readings (Chinese edition, covering the Chinese year) have been sent out to the friends who have been in the habit of using them. Further supplies, also portions in English, etc., may be obtained from the undersigned at 18 Peking Road, Shanghai.

I would take this opportunity of saying that there are a number of missionaries who think there would be a greater interest among their Chinese friends if the course were confined to the New Testament. Such a New Testament course has been prepared, and is now in the press. The arrangement is: when in the ordinary Scripture Union list the Old Testament books are to be

read, New Testament readings are substituted in such a way as to allow of the regular New Testament readings being the same on both cards. These "New Testament lists" are being printed in different style—perpendicular instead of horizontal—and we shall be glad if those who use them will let us know which style is most in favour with the Chinese members.

I am, Sir,

Yours sincerely,

GILBERT MCINTOSH.

A REMONSTRANCE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In your November number "Presbyter" uses nearly three columns of your valuable space in what seems to be more of a tirade than a protest against the action of the Synod of the Five Provinces.

1st. By way of preface, let me ask if "Presbyter" is quite fair

to deliver himself so freely without signing his real name to his paper?

2nd. Is "Presbyter" well informed? If he was present at Nanking, why did he not then and there object? Or if, as seems more likely, he was at a remote distance (November vs. August), does he know what really happened?

The facts are plain enough. The Wu Sang, or preferably the Wu Sheng, Synod simply adopted the existing translations of the Westminster Standards which had been previously adopted and used by the five component Presbyteries. These translations were made jointly by Chinese and foreigners. The Synod of China in 1871 (cf. Min., p. 17) appointed a committee to revise; the work was reported as completed in May, 1878 (Min., p. 13); the edition printed in 1881 has been circulating ever since, and seems to be pretty well known by Presbyterians in this part of China. The reports (minutes) of the committee on Presbyterian Union (1901-1905), printed in Chinese and English, had been distributed beforehand, presenting the various phases of the question, so that there was no disposition shown to take any one at unawares. Even when a suggestion was made to formulate a new creed or to adopt the Shorter Catechism only as a basis, the Chinese who spoke on the question distinctly preferred the Symbols as translated *in toto*, and the vote to adopt Article IV was unanimous. I do not understand that this action includes the controversies, the decisions and deliverances of all the Western Presbyterian Church Courts since the sittings of the Westminster Assembly. But rather, now starting with the

existing translations of the said Symbols as containing the system of doctrine contained in the Scriptures, the Wu Sheng Synod begins *de novo* its temporary function as a Supreme Church Court. The Presbyteries are at discretion to follow their own rules. The way is clear, the door wide open to frame a new Constitution whenever the Chinese church desires it, inasmuch as these component Presbyteries are all detached from, and independent of, the Western churches.

3rd. Is "Presbyter" consistent when he admits on page 626 that "these symbols are excellent" and then on page 628 insinuates that they contain "all the vagaries of occidentalism"?

4th. Is "Presbyter" practical, p. 628, when he pleads for the Chinese to be "left to themselves" and yet says "in ten years at the very most I should like to see one Great United Church of China"? What has he done or what is he doing to bring this about? Is "Presbyter" constructive or destructive?

5th. As to the question of raising denominational barriers, there is much to be said perhaps, pro and con, but in this particular case who is raising the barrier? the missionaries who are actually co-operating with the Chinese brethren in the Wu Sheng Synod, or "Presbyter," who is (we hope temporarily) in the opposition?

Finally. Is the missionary upon whom "Presbyter" sets so low an estimate in his closing lines (p. 629) in actual existence, or is that misguided individual a hasty product of an excited imagination?

W. H. HUDSON.

"TO EVERYTHING THERE IS A
SEASON AND A TIME."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The increasing complexity and interdependence of our modern life, which is as applicable to missionary interests as to other, makes it timely to call attention to a serious difficulty which all who have occasion to avail themselves of the help of others (and there are none who do not) constantly experience. We have a multiplicity of organizations, and we must have them, otherwise our work cannot get on. Most of our detail work is of necessity referred to committees, and they are the ones upon whose actions depends the success or failure of that branch of the work entrusted to them. Like other men (and women) of the twentieth century we all have too much to do, too many things are committed to us, and there is not enough time to get them all done. For this reason something is always in arrears, and we go about our work with a guilty feeling that "we have left undone those things which we ought to have done, and there is no health in us." This diagnosis of the case we believe to be scientifically accurate. "There is no health in us," or we should materially amend our ways. A busy man was asked how he got through so much work, and he explained that he did it by "division of labor"—one part he did himself, one part he made somebody else do, and the third was not done at all. That man has many imitators among our missionaries. There are those who object to being asked to do anything "as soon as possible," yet they do not

mind being requested to do it "as soon as practicable." Does the reader of these lines arrive at this standard? It is said that "business is business," but to judge from current phenomena one would suppose that business were a species of sport, which may or may not be indulged in. Mr. A. is a member of the indispensable committee. He neither comes to its meeting nor sends any word, and all the business is blocked. Shanghai has become a place of great distances, and it is probably no uncommon thing for several men to waste their time waiting for one man who does not appear. *Correspondence is the lifeblood of business.* A committee which has great interests in its keeping sends out letters of inquiry on matters of vital interest, and perhaps not ten per cent. of them are answered, or answered in time. A business firm which did business in this way would lose its trade, but missionaries are above trade (like that ancient who remarked that he was "King of the Romans and superior to Grammar.") A letter of inquiry is *not* the same as an advertisement, which can be tossed into the waste-paper basket and no consequences follow. It is something which invites, and ought to have attention, prompt, thoughtful attention too, and ought *not* to be shoved aside as "a circular" with nothing pending.

It is no valid excuse after one has accepted an appointment to do some definite task that he "cannot find the time." Then resign the place before it is accepted and let some better man have a try at it. There are on the whole a sufficient number of people in the world to do its business, and if you will not (or cannot) somewhere there is

some one who can and who will. Those who have occasion to write letters of inquiry, etc., do it timidly and with caution. They learn to classify mankind as "doubtful," "hazardous," "extra hazardous" or "safe."

A man who will *always* give some kind of a reply to a courteous request, is entitled to the latter designation. The unhappy individuals who are toiling over conference papers and statistics know the entire series of classes.

In the case of one of the oldest missions in China (a preliminary warning having been printed in the *RECORDER* six months previously) asking for an outline history, the editor of the records sent a letter to A. B., the senior in his station. No reply. Five months later, after a decorous interval, he wrote again. No reply. One month later he wrote to C. D., senior member of another station. No reply. Three months later to another member of the Mission, and a month later to still another. After all this skirmishing M. N., another member of the same Mission, having been communicated with writes to Shanghai to inquire "*Why was no notice given?*"

Another even still more irritating source of annoyance and of loss is the inexcusable delay in the preparation of matter for print. Publishers are human—all except the "printer's devil," and he *may* be so also— and when they have to wait for a manuscript which fails for days, weeks, months together to come, is it any wonder if they sometimes "use languages"? During the past month it became necessary to refer to the printed proceedings of the "Fifth Triennial Meeting of the Educational Society of China." This was held in Shanghai, May 17-20, 1905,

and now, eighteen months later, we are obliged to get the report in loose sheets, without an index, because it is "not ready." Friends, what would happen if we chanced to have charge of eclipses, or even of one ordinary sunrise and sunset? We are all sinners before the Lord and before one another. Let us amend our ways and be wise, and so will our business prosper, and we shall still have *all the time there is*. For in the end the art of life is but the art of selection.

A. H. S.

FEDERATION OF THE CHINESE
CHURCH.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Your November number contains much interesting information concerning the progress of the movement for church federation. The few years that I have been on the field do not qualify me to join in the discussion of this question, but in so far as what I write is based on conditions prevailing in Southern Fukien my words may be of some interest. Amoy is one of the oldest centres of missionary work in China, and the Chinese church here is as strong and as fully organized as in any part of the Empire. When we meet as a synod we number fifteen foreign missionaries, ministers and elders among more than sixty Chinese ministers and elders. I know of no other church court in China in which foreigners and natives meet on a parity where the proportion between the missionaries and their fellow native workers corresponds to what it is in Amoy.

The first thing I note is that the proposed federation is to be one of the Chinese church. The question at once suggests itself to my mind, Is that Chinese church being consulted and will it accept these proposals? I observe that up to this time the proposed plans for federation are being discussed only in summer gatherings of missionaries, where no representatives of the Chinese church are present. In some cases also the Chinese delegates to the proposed provincial and other Councils are chosen and appointed by these same missionary gatherings. The following incidents, occurring within the past twelve months in this region, may, to some extent, indicate what the Chinese church will answer to these propositions when she is given the opportunity to express an opinion not dictated by foreign missionary influence.

At the last meeting of the Amoy Synod the question was raised whether missionary elders, not ordained ministers, should hereafter continue to have a seat in synod. At the same meeting a plan was adopted, which makes provision whereby the Chinese churches will, in a comparatively short time, wholly support not only the ordained pastors but also all other evangelistic workers and parochial school teachers. As is well-known this Synod is a union (not federated) church, in which since 1862 the churches established by the English Presbyterian Mission and the American Reformed Mission are organically united. To this plan of enlarged self-support there is general opposition until it is made clear that the money contributed by churches of the American Mission cannot be appropriated for the benefit of churches and preachers of the

English Mission, and vice versa. In spite of all these forty-four years of union and co-operation it is not the missionaries but the Chinese who constantly persist in distinguishing between "our side" and "that side." To encourage our preachers to continue their studies while engaged in active church service the Mission each year prepares a course of study, upon which the men are examined at the close of the year. At a recent quarterly meeting of the men in this district I proposed that we seek to make some arrangement with the men in the adjoining district, which is cared for by the English Presbyterian Mission, by which we might have union examinations. The answer was a very strong protest, and they said that if we united with any others then it should be with the men in the district on the other side of us who belong to the same mission. These three instances refer to the distinction still drawn between the two missions united in presbyteries and in one synod. Between the churches of this synod and those of the conference of churches established by the L.M.S. the distinction is still more clearly drawn. One recent incident will illustrate this. At the Teachers' Institute in Amoy in September an attempt was made to organize a teachers' association. In the discussion of the plans for this association two parties at once appeared, consisting of the teachers working in the schools of the synod, and those of the conference. The plans actually failed, because these two parties were unable to agree, even on very minor points. Where it has been proven as yet to be impossible to federate school teachers employed in two church-

es intimately acquainted with each other it would seem that we may meet with unforeseen difficulties when we plan to federate all the churches in the Empire, and that without consulting them even in the matter of appointing their delegates to the federal councils. Some notes in recent Shanghai papers concerning the efforts to define episcopal jurisdiction as between English and American bishops over Chinese churches seem to confirm this testimony as to the attitude of the Chinese church. Is the Chinese church composed wholly of missionaries, or why are the delegates apportioned according to the number of these foreigners?

Another point suggested by conditions existing in Amoy is the question, What good will all this involved machinery, wheels within wheels, covering the whole Empire, do? If the organization of a local federative council for Amoy, including the synod and the conference, is possible, what will it give us that we do not already have and which will repay the effort which must necessarily be expended in running this extra machinery? No mission here is duplicating the work of any of the other two missions, and so far as we can agree we are united in the organization of the Chinese church. Cooperation exists in every department so far as it is practicable. In what way will it be practicable for us to federate with our sister churches in Foochow the other missionary centre in this province? Efforts have been made, but have been only partially successful, to federate the six missionary societies in the province in "united missions of an evangelistic character" and in promoting Sunday school work.

When missionaries, in centres where the work is equally old and very similar, who have had the same training, and many of whom are intimately acquainted with each other, find practical difficulties in federating their work, what is to be thought of the proposition to unite the Chinese churches who have no mutual acquaintanceship and between whom there is no intercommunication? Then too many considerations urge us to ignore the artificial boundaries of the province and to unite with our brethren in Swatow instead of with those in Foochow. As to a federation covering the whole Empire. The China Missionary Alliance has yet to prove that any federation of missionary societies in China can accomplish any practicable good. What can a federation of all churches in China accomplish? God forbid that we should establish a hierarchy here for the sake of negotiations with a temporal government! The determination of terminology, either as regards the Divine Name or the chapels and churches in which we worship, the preparation of hymns—these are details which the Chinese church will decide for itself when once it is freed from foreign dictation. As to the great essentials, the winning of men and the building up of these men in spirituality and in devoted service, what will all this machinery do to accomplish these?

After all, it has seemed to me that the plans now proposed do not really provide for a federation of the Chinese church, but only a federation of the foreign missions working in China. If this is what is intended then the "title" of the proposed plan should be changed. And then the success of the plan will be

measured by the extent of actual federation in each centre of missionary work. It cannot be disputed that much progress is being made along this line, and especially in educational work.

For the federation of all Chinese churches no missionaries can have stronger desires than those in Amoy have, where comity, cooperation, and organic union have characterized the work from the very beginning. To accomplish that ideal doubtless the missionaries should lead the way, and the federation of all our missions may be the first step. When the real federation of the churches comes, its manner of organization will be determined by those churches themselves, and it will not be forced on them according to American or European models. The representation in the federative councils will not be distinguished as foreign and native. Even now, were such a federation proposed, such a distinction would be very

objectionable in Amoy. The delegates must be those chosen by the Chinese church without reference to nationality. Is it not apparent then that before such a federation of Chinese churches is possible these churches must first be thoroughly organized as independent autonomous bodies? When we are planning for the organization of groups of Chinese churches, like the Presbyterian Church of all China, or a similar Methodist, or other denominational union, are we not following lines of natural development and preparing for the day of true federation when we shall agree to differ on non-essentials, regarding which men will differ to the end of time, but as independent Chinese churches we shall agree on all that is essential and demonstrate our true unity in Christ?

Yours faithfully,

A. L. WARNSHUIS.

Siokeh, Amoy.

Medical Missions a Means of Revelation.

An Open Letter to Dr. Christie, Moukden, by the Rev. James Webster.

You asked me when I last saw you to write a statement of my views with regard to medical missions, and this I have much pleasure in doing, not because I flatter myself that I can tell you anything I have not told you often already, or that you do not know full well yourself without the need of enlightenment from me.

To begin with, one is conscious of a certain change—I should hope it is a growth—in one's ideas of the function of a medical missionary. In the early years I regarded him as an excellent

auxiliary, a pioneer, a breaker up of the way—only this and nothing more; a missionary no doubt, but not necessarily, or only on his medical side, which he could drop if he might, and not be less, but even conceivably more so, a missionary. I hope I still regard you as an excellent auxiliary—we have no better—and, as a pioneer into fields not one but many, you are still supreme.

But while seeing all this quite clearly one seems to see in our medical missionary enterprise some other thing, more than this,

greater than this, a some thing which makes the modern ideal medical missionary an integral part of Christian missions, without whom Christian missions would be incomplete.

Before proceeding to discuss the question let me tell you frankly that I have never felt much inspiration for the subject in hand from the text on which so many medical missionaries were wont to hoist their colours; I mean the command of our Lord—"Go, heal the sick and preach the Gospel." It is no doubt a very apt text, and I do not deny that it may quite legitimately be used as an argument for medical missions. It strikes me, now I think of it, that of late I have not heard the older missionaries dwelling so much at length on this text. May it not be because long experience, and perhaps new light on the divine oracles, come to them in connection with their life work, has opened up for them a wider horizon and shown them a far broader scriptural base on which to rest their high and noble calling as medical missionaries? Personally one has had the feeling that to make so much of a single isolated text is a superficial way of going about things, and that we shall find more satisfaction if we look at the general scope of the divine revelation and the genius of Christianity itself for an explanation of how medical missions have been brought into being and a justification for claiming them to be a divine institution.

There are two misconceptions to be disposed of at the outset. To one I have already hinted as forming, in part at least, my erstwhile confession of faith on the subject. I shall call it the narrow evangelical view, held

by a good many earnest people at home and abroad, viz., that the function of a medical missionary is merely auxiliary, a mere temporary expedient of the church, the more easily to gain access and a hearing for the church's true messengers. According to this view the medical missionary is no doubt useful, but not necessary. He may be dispensed with, and ought to be dispensed with as soon as circumstances permit, as being a charge upon the church which she is in no wise called upon to bear. But only in so far as the medical missionary, in addition to his purely medical work, preaches the Gospel, is his work regarded as directly missionary, and the fruit of his labour is seen in the number of baptisms which are, or are not, turned out of his hands year by year.

The other misconception is that holding the minds of many men of the world who have not much interest in, nor faith regarding, Christian missions. According to this view the medical missionary is an apostolic philanthropist, whose vocation is to alleviate the pain and suffering of mankind and so lessen the sum of the world's misery. That this apostolic philanthropist is a Christian missionary is a pure accident. He might for that matter be an avowed Buddhist, or Mahomedan, and the fact would in no way affect the value of his service, or his fitness for his task.

Now both these misconceptions—the narrow evangelical and the broadly secular—have this in common, viz., they both regard the medical missionary as a mere accident of missions, not in any sense an integral part of the enterprise. The former thinks he may be dispensed with under certain conditions and no

loss accrue, while the latter thinks he might, under all circumstances, without loss, but perhaps advantage, dispense with the auspices of the Christian mission.

Both have a measure of truth to be sure. No one denies that the medical missionary is an excellent pioneer, or that his work is eminently philanthropic. But what I contend is that these views, and the first no less than the last, utterly fail to appreciate the true function of the medical missionary, or to realize that he is so bound up in missionary enterprise as to be a necessary, an integral part thereof, without whose presence indeed Christian missions would be incomplete. It is time that this note were struck, and I hope when the Centenary Conference meets in Shanghai you will strike it with no uncertain sound and lift medical missions once for all into their own true place as divinely appointed *Means of Revelation*, one of the many sided methods whereby God is to bring men to the knowledge of Himself and establish the Kingdom of Christ upon the earth.

Missionary enterprise is not of yesterday. That Spirit, without which the enterprise could not be, is the eternal Spirit—Jehovah Himself, and 'before Abraham was I am.' The holy men of old who spake as they were moved by the Holy Ghost, were missionaries. Abraham and Moses, Samuel, David and the prophets were all missionaries. The Revelation of God—the God of grace—came through the ministries of these missionaries of old. 'God in sundry times and divers manners' revealed Himself. '*In divers manners!*' Not in words only but in deeds as well. 'In deeds as it would

seem most of all, forming, when connected together, a very remarkable history,' breathing sympathy with sinful, suffering downtrodden humanity and exerting itself on every page for their deliverance. The 'divers manners' of the revelation are seen in many passages of Old Testament history. The manifesto of the prophet of the exile expresses it. 'The Spirit of the Lord God is upon me, for He hath anointed me to preach good tidings to the meek, He hath sent me to heal the broken-hearted, to proclaim liberty to the captives, the opening of the prison to them that are bound, etc.' And a like strain runs through all the missionary literature of the Old Testament. Throughout that whole history, with its rush and roar, there is ever and anon heard a note, 'the still sad music of humanity,' and Jehovah brooding over the suffering sons of men in tenderest pity, and when there was no eye to pity and no hand outstretched to help, He is seen, in the revelation, coming out of the darkness, 'swinging in the heroism of His strength, mighty to save.'

And when we come to the New Testament we find the great Master Missionary fulfilling in Himself the revelation which had been flowing like an ever widening stream down through the ages. He revealed the Father as the Father had never been revealed before. He was 'the brightness of the Father's glory and express image of His person.' And how did Jesus reveal the Father? Not merely by preaching, but in all the movements and activities of life; in deeds as well as dogma. How poor, comparatively, would the Gospels be if bereft of the manifold story of Christ's beneficent

deeds, placing His hands on the little children, lifting them up in his arms and blessing them; feeding the hungry, healing the sick, giving sight to the blind, wiping away the mourner's tears. These doings of our Lord are not mere accidents of the Gospel; they are part of it. The Gospel would not be the Gospel without them. They are not dragged in to help to prove Christ's Messiahship. They *are* His Messiahship. We cannot afford to part with them, and yet we do not want them as guarantees of the Gospel. *That* 'is a faithful saying and worthy of all acceptance' for its own sake. For we are not of those, if any such there be, who believe in Christ because he wrought miracles. *But we do believe He wrought miracles because He was the Christ.* His Gospel would be an incomplete thing without them. As my revered master, Professor A. B. Bruce, of inspiring memory, says: "Revelation, consisting in the self-manifestation of God in human history as the God of a gracious purpose; the manifestation being made not merely or chiefly in words, but very specially by deeds, the thought readily suggests itself that the true way of conceiving miracles is to regard them not as mere signs annexed to revelation for evidential purposes, but as constituent elements of revelation. . . . Christ's miraculous deeds were all useful, morally significant, beneficent works, rising naturally out of His vocation as Saviour, performed in the course of His ministry in the pursuit of His high calling, and just as naturally lying in His way as unmiraculous healings lie in the way of an ordinary physician. In a word, Christ's miracles

were simply a part of His ministry . . . and He appealed to them as an integral part of the work, the evidence of which was really as internal as that of His teaching." (Chief End of Revelation.)

That Christ did not Himself regard them in the light of mere signs, seems evident. On the other hand, He condemned such an idea as a vain thing. 'If they believe not Moses and the prophets neither will they believe, though one rose from the dead' is the answer he makes Father Abraham give to the unhappy Dives when he plead for a miraculous, faith-producing sign. That He did regard them as part and parcel of His revealing ministry is clear from the answer He gave to John's question, 'Go and tell John what ye see,' said He to the disciples of John: 'He wants to know if I am the Messiah. Go and tell him what ye see. The blind receive their sight, the lame walk, the lepers are cleansed and the poor have the Gospel preached unto them.' The preaching and the healing are part and parcel of one whole, the Messiah. He did not mean to say: Tell John that I preach the Gospel of heaven to the people and in order to disarm opposition and dispose the people to believe I have a dispensary where healing is freely administered to all and sundry. Rather surely he meant to convey the thought that both in word and deed He was fulfilling the ancient prophecy regarding the Messiah, and that in His works of mercy, as well as in His preaching, He was the Word made flesh and dwelling among us, full of grace and truth, both in word and deed.

(To be concluded.)

Our Book Table.

Faithful Men. A Record of Twenty-five Years in Trinity College, Ningpo.

A concise and interesting account of the founding and up-building of the Trinity Training College, and including therein an appreciative acknowledgment of the labors of the late Rt. Rev. J. C. Hoare in connection therewith. Though the nucleus of the boys' school existed when Mr. Hoare came to China, he was the founder of the College, which constitutes one of his most lasting and distinguished monuments. The pamphlet contains six illustrations of the College, teachers, grounds, etc., and an excellent frontispiece of Bishop Hoare himself. An insert mentions an appeal for £600 to erect "a seemly chapel in grateful remembrance of Joseph Hoare, some time founder and principal of this College and Bishop of Victoria and Hong-kong." It is to be hoped that the Bishop's friends will be able to place even more than this modest sum at the disposal of the College for this purpose.

STANDARD MANDARIN ROMANIZATION.

We are glad to draw the attention of our readers to the increasing number of publications being issued in this system. In addition to syllabary, primer, etc., issued by the Educational Association, the Chinese Tract Society have issued a collection of one hundred popular hymns, transliterated by Rev. G. A. Clayton; also Mrs. Nevius' Catechism. The Bible Societies have issued the four Gospels, whilst Romans, a simple geography and an elementary arithmetic are being prepared. The *Pu Tung Wen Bao* is still full of interest; the January issue will contain articles by Messrs. Darroch, Cornaby Allan, and Dr. Case.

School Algebra. By W. S. Moule, B.A.

We hope to give a review of this in our next issue.

Also, Report of the Fuhkien Prayer Union and Fuhkien Record. L. E. McLachlin, sec.

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented:—

C. L. S. List:—

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Guizot's Civilization in Europe. W. A. Cornaby.

War Inconsistent with the Christian Religion. Dodge (in press).

Shansi Imperial University List:—

Twentieth Century Atlas of Popular Astronomy. By Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

History of Russia, Rambaud.

Biographical Dictionary, published by Chambers.

Dr. H. A. Johnston's "Studies for Personal Workers." By Mrs. A. H. Mateer.

Topical Index to the Bible. By G. A. Clayton (C. T. S.)

Heaven. By G. A. Clayton.

Acts and Epistles, S. S. Lessons, Easy Mandarin. By W. F. Seymour.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the Press.

Commentary on the Four Books.

By Dr. Henry Woods.

Ballantine's Inductive Studies in Matthew.

"An Indian Princess." By Mrs. Bertha S. Ohlinger.

Abridgment of Mateer's Arithmetic. By Mrs. Mateer (in press).

Catechism on St. John's Gospel. By Mrs. DuBose.

Twenty normal lessons for S. S. use. By J. C. Owen.

The Organized Sunday School. By J. C. Owen

Hungering and Thirsting. By Mrs. MacGillivray (ready).

Charity's Birthday Text. By Mrs. MacGillivray (ready).

Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.

Life of John Huss of Bohemia. W. Remfry Hunt.

Life of William Tyndale. W. Remfry Hunt.

A friend enquires for some translation of Sylvanus Stall's Books on Self and Sex. Will some one work at them?

NOTA BENE: Mr. MacGillivray's Classified and Descriptive Catalogue of Christian Literature (1901) being all sold out, he purposes bringing it up to date for the 1907 Centenary Conference, including all distinctively Christian books by all Societies, ready 1907. He has also in mind to publish a China Mission Year Book, commencing with 1907, to be issued at the beginning of 1908; this to be the first of a regularly appearing series of Year Books. Suggestions as to what should be included in these Year Books are now solicited.

Editorial Comment.

IN offering our readers the old but ever timely wish for a very Happy New Year, we thankfully acknowledge the greater hopefulness of the outlook now than obtained during the closing days of 1905. The controversies that preceded and accompanied the Shanghai riot showed so emphatically that "East is East and West is West," that the bridging of the gulf between Chinese and foreigners seemed further off than ever before, and that any idea of attempting to understand, much less to conciliate, the opposite party was unpopular. The year that has gone, however, has witnessed an advance in the promotion of harmony between East and West.

PROBABLY no subject has been more carefully and prayerfully considered by **Happy Relations with the Chinese.** the missionary body during the past year than that discussed by Mr. Mattox in our present issue. Whilst we cannot well or wisely do anything politically to promote happier conditions between the Chinese and ourselves—and ecclesiastically it is evident that we must decrease and they must increase—it is apparent that much can be done socially. By friendliness and friendship, winsomeness and wisdom, we can do much to make links of love take the place of barriers of race prejudice.

THE ranks of missionary workers have been swelled considerably during the year. We

Past and Present Statistics. We understand that directory returns, compiled by Dr. Hykes, show there are now 1,604 male missionaries, 1,146 wives of missionaries and 1,082 single women, giving a complete total of 3,832 foreign workers. We look forward with keen interest to the statistics to be presented to the Centenary Conference and urge upon our readers to do all in their power to help Rev. W. Nelson Bitton in the difficult task that has been committed to him in compiling the returns. As secretary of the China Missionary Alliance he gathered a large number of 1903 returns, but serious illness and consequent furlough prevented their final presentation. In spite of all the circulars and appeals the partial nature of these figures, which we have had the privilege of perusing, reveal much incompleteness and confusion as a result of lack of response and non-compliance with timely and reasonable requests. See our correspondent, A. H. S.'s letter in this issue.

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Two columns, however, are sufficiently complete to allow of a comparison being made with the 1893 statistics presented in the China Mission Handbook. There were reported then 55,093 church members. The China Missionary Alliance figures of

ten years' later date show that this number has risen to 141,687. The native church contributions in 1893 were \$31,062.00; in 1903 they were \$224,524.00. As the increase in church membership is at an increasing ratio it is anticipated that possibly a total of 180,000 will be reported to the Conference.

* * *

THESE figures afford food for thought. In these days of computation of the hundred thousand we must think thankfully and reverently of those veterans who worked so patiently amidst many hardships among the ones and tens. May we, living in more comfortable surroundings, have a share of their faith and zeal.

Then, although this is the centennial of missionary work in China we cannot say that much was done in this country before the ports were opened. A few missionaries were scattered up and down the coast, but in the inland cities no Protestants were at work. At present the results we can show are the product of about fifty years' labour.

A friendly critic of missions once found fault with us for overstating facts, and in summing up our work at the Conference it would be well to heed the kind warning. The promises of God are the measure of our success, and while we have made some progress, we have also committed many blunders from which we should duly profit.

THE next step in our work is to build up a spiritual church **Our Future Work.** to conserve what we have already acquired and to lay upon our Chinese brethren themselves the necessity and duty of carrying on the work of evangelization. We cannot let the past year's memories fade without referring to the evident desire on the part of many of our native brethren for more self-dependence. We are thankful for all this indicates of love of country, faith in the Gospel, and conviction of duty as to telling the good news to our neighbours.

Perhaps after all we can measure results during the last century by what we have enabled the native church to do in the matter of self-support. Within the past few years much progress has been made. A movement has been started which will need wise direction, but which promises well.

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IN addition to the gratifying increase in native church contributions referred to in a preceding paragraph we would draw attention to the wider and more comprehensive liberality of our native friends. To show also the possible unity of the Chinese Christians if a worthy object is reasonably presented to them, we mention the comparatively large sums of money for the famine, that have been sent to *The Chinese Christian Intelligencer* during the last month by the readers in widely

separated districts of the Empire in response to an appeal made by the editor of that journal. Contributions are being sent from Manchuria, Fukien, Canton, Hupeh, Shansi and other provinces, and even from readers abroad. Surely there is a splendid prospect of the Chinese shouldering a part of the responsibility of preaching the Gospel to their own countrymen.

* * *

POSSIBLY nothing has caused so much thankfulness and hopefulness during **The Opium Question.** the past year as the developments in the Anti-Opium Crusade. Many things have contributed to the forward steps. Perhaps the action of the Japanese in Formosa and the manner in which it helped the American government to face and grapple with the opium question of the Philippine Islands, the change of government in Great Britain, and the prayers of God's people in China and in the home lands, have been the most important factors. It seems almost an indication of want of faith on the part of those who have prayed so long and so earnestly that the affirmation of the House of Commons of its conviction that the Indian opium trade was morally indefensible, should be almost incredible. The Chinese Imperial Edict of the 20th September and the eleven Recommendations to the Throne in regard to the regulations for the speedy suppression of the opium habit,

have made us all specially thankful.

We welcome the return to China on a brief visit of Mr. J. G. Alexander, Secretary of the Society for the Suppression of the Opium Trade, and we congratulate him on what he has been able so earnestly and so quietly to accomplish.

* * *

At this time, when methods have been devised for decreasing the use of

**An Effective
Opium Cure.**

those addicted to the habit, it seems providential that there has been discovered in Jelebu, Malay Peninsula, a creeper, a decoction of the leaf of which when drunk results in the breaking of the habit. The Rev. W. E. Horley, Presiding Elder of the Federated Malay States District, writes that one man, who came a second time for the medicine, said that he had been an opium smoker for twenty-eight years, but that he had broken off the habit and now had come for a supply of medicine for his wife. He had found it so good himself that he wanted her to take it also. They had together spent on opium \$1.40 a day. Mr. Horley made enquiries at the opium shops, and found that eight retail shops were taking nearly \$1,000 a week less, and that one wholesale shop was taking \$1,390 a day less. From good sources he learned that there was a decrease in the estimated government sales of opium, from the 16th October to the 15th of November last,

of thirty chests. This would mean about \$44,000 decrease in money—certainly a striking proof that the medicine has done good. Of course it remains to be seen whether the cure is permanent or not, but one fact stands out significantly, that 25,000 applicants have come for medicine within a few weeks.

* * *

A SAD and notable feature of the death roll during the past year was

In Memoriam.

the number of missionaries' wives who were taken home. Prominent among the male workers who passed away during that time were Bishops Schereschewsky and Hoare, and Drs. Whiting, Moir Duncan and R. J. Macdonald. We present as our frontispiece this month the portrait of Bishop Hoare which appeared in "Faithful Men", reviewed in our Book Table columns. We quote the last of the beautiful lines by A. E. M., which fittingly close the booklet:—

One comes not from the waves,
whose love to thee,
China, for thirty years burned
strong and free,
Bent eager now to tell on Kowloon's
shore
His Name who stills the sea, who
wakes the dead.
Grant us his faith, Lord Jesus:
on his head
Raptured by Thee to light, earth's
shadows fall no more.

* * *

THERE is no doubt that the political ferment at work during the last year in
D. M. C. A. Help Russia, France
and Sympathy. and other countries has had its effect on

China. The actions and suggestions following on the return of the Commissioners from their tour of inspection allayed excitement in various quarters by providing food for thought and hope for change. But we believe that possibly the most helpful influence has been exerted at this time of unrest by the Y. M. C. A., in China. They have helped to bridge the gulf mentioned in our first paragraph by getting into sympathetic and helpful touch with the young men of ideas and energy to be found in most of the open ports who were not in touch with missionary societies. We understand that twelve new secretaries arrived on the field during the past year, and this fine body of men is making a special point of Chinese study and all that enables one to appreciate the Chinese standpoint. Many of our readers speak appreciatively of the summer conferences convened by the Y. M. C. A., and especially of the splendid service done in the incentive given to Bible study. We bespeak prayerful interest in the Fifth General Convention of the Young Men's Christian Associations of China, Korea and Hongkong, to be held from March 20th to 22nd in Shanghai.

* * *

WE have no space to refer to their army and navy work in Peking, Chinese Students in Tientsin, Chefoo, and elsewhere, or of their work in connection with the students in

government colleges. But we should like to voice the thanks of the missionary body for the energy and wisdom with which they undertook Christian work among the thousands of Chinese students in Japan. We cannot now adequately grasp the possibilities of helpfully influencing young men who were living and studying in an atmosphere of materialism, made sulphurous by revolutionary and anarchistic ideas. The following tribute, however, speaks for itself:—

I arrived in Japan ten days ago rather feeling that the work was not of great importance, that it was rather a side issue. After looking over the field, talking with the Chinese students, with the Y. M. C. A. men that are working with them, and with business men and missionaries who are not officially connected with the movement, I have become convinced that your work is of the greatest importance. You are reaching men in a few weeks in Japan, who are and who will be leaders in China, where it might take years to reach them here. This day of opportunity should be used in a large way. The workers should be well equipped. The movement is of God, and I am sure will be blest of Him.

A. R. CORY.

* * *

THE secretary of the Centenary Conference Committee informs us that the Conference replies to the **Entertainment.** "Accommodation and Entertainment" circular are coming in fairly well. It is important that every one, whether a delegate or not, who intends to be present should answer the committee's enquiries without loss of time. From the replies received the final list of delegates and visiting missionaries will be made up. All further notices

will be sent out and arrangements made on the basis of this list. The committee therefore once more and *for the last time* urge missionaries to send in their names.

* * *

It should be clearly understood that whilst many friends in Shanghai are willing to entertain guests, provision for the majority of delegates and visitors will have to be made in some other way. Houses or other buildings must be rented and furnished and a charge sufficient to cover expenses will have to be made. Missionaries thus provided for will probably be asked to bring their travelling beds and bedding. It will add to the embarrassment of the committee if they are expected to provide accommodation for children. Those who intend to bring their families should authorize the committee to arrange for them at one of the boarding-houses and should be prepared to pay the usual boarding-house rates.

A strong "accommodation" sub-committee has been appointed with Mr. George Howell, C. I. M., as chairman and Rev. C. J. F. Symons, C. M. S., as secretary.

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Rates of Travel. THE shipping companies have been asked to make reductions on single and return tickets. One company has already given a favourable reply, and it is hoped that all the others will be equally generous. Full

particulars will be published next month if possible.

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NEWS has been received with much regret that Mr. J. R. Mott is unable to attend the Conference. The list of visiting secretaries and representatives has lengthened considerably since it was published in the December number of the RECORDER. The place of Dr. Judson Smith (deceased) is taken by Dr. Barton. Dr. Hillis is not coming, and the secretary has been notified of other changes.

* * *

PROLONGED consideration has been given to the subjects for the evening **Subjects for Evening Public Meetings.** public meetings, and the list is now completed. It will be seen that the broader aspects of the work are to be dealt with and that the general public as well as the missionary body have been thought of. In addition to those already published the subjects are:—

- (1). The influence of Christian missions on Chinese national life and social progress.
- (2). A re-statement of the motive and objects of missions in the light of present conditions.
- (3). The outlook for the future; new tasks and new hopes.
- (4). Intellectual and ethical problems encountered in the work of Christian missions.

The Famine Situation. THE gravity of the situation in the northern part of the provinces of Kiang-su and Anhui is becoming each day more apparent. Several millions of people are on the verge of starvation. It is of course difficult to say how many in the large section of country devastated by the floods are actually destitute, but Viceroy Tuan Fang places the number at four millions. The Chinese say that no such disaster has visited this province in several generations. The winter is only beginning, but the situation is already very serious in many parts of the famine section. The people are showing the effects of underfeeding, and it is still over five months to the next harvest.

* * *

The Concentration Camps. ONE of the serious problems of the situation is the concentration of large crowds of country people about the cities. Having no food in their homes and realizing that they would not be cared for by the officials in their homes, they have refugeeed by the tens of thousands to the cities in and near the famine district. There are ten thousand at Chinkiang, twenty thousand at Nanking, twenty-five thousand at Yangchow and four hundred thousand at Tsing-kiang-pu. At other cities in the famine district large numbers have gathered, for which we have not the figures. But it was estimated several weeks ago that over a million persons

were gathered in these camps. While it is easier to feed the people in these camps they are a menace to the people in them and to the cities about which they are gathered. Unless the people can be returned to their homes and fed there, these camps will become hot-beds of disease and many thousands will be swept away by famine fever, small pox, etc. The missionaries have urged the officials to try to send the people back to their homes, and at Tsing-kiang-pu an effort is being made to do so. But it will be very difficult to persuade the hungry and desperate refugees to return, as they fear they will not be cared for if they leave the cities.

* * *

The Relief Work. No relief work has yet been done by the foreign relief committees, as the funds received so far have been inadequate to plan the work on a scale at all proportionate to the need. It is also thought best to let the Chinese government and the charitable societies among the Chinese do what they can and have the foreigners begin their help when the situation gets beyond the Chinese. This time is rapidly approaching, and the missionaries are planning to dispense relief at an early date in conjunction with the larger committee that was organized in Shanghai. This committee has invited the missionaries to cooperate with it, and they hope to begin work early in January.

The Editor of the *Christian Herald* has cabled to the missionary committee stating that he has mailed one thousand dollars gold and asking for full information about the famine. This was mailed to him some time ago, and we are hoping that large sums of money will come through this paper, which is so well known for the help it has so often rendered to those in distress.

* * *

AN appeal has been printed that is suitable for enclosing in letters to friends **A Request.** in the homelands stating the facts as to the famine and appealing for help. The missionary committee who are at work raising funds for famine work appeal to their fellow-workers in China to aid them by sending to the Presbyterian Press, Shanghai, or to Rev. T. E. McCrea, Chinkiang, for copies of this appeal to send to friends at home who may be willing to help in this cause.

An encouraging response has come from a number of missionaries and native churches in answer to the appeal in the December RECORDER, but it is hoped that the many who have not responded, will do so, as the need is far greater than the

committees expect to be able to meet. At the rate of two cents a day for each person it costs \$20,000 to feed the one million refugees about the cities for one day, without saying anything of the numbers who are still left in the country. It will take millions of dollars to save all the hungry ones. It is beyond our hope that such a sum will come from all the avenues of help combined. But every dollar contributed will increase the power of the relief committee to save life. In the name of Him who, when He saw a great multitude of hungry people, had compassion on them, we implore all God's people to render all the help they can.

* * *

ON page 43 of this issue a valued correspondent refers to the non-completion of the printed proceedings of the Fifth Triennial Meeting of the Educational Association of China. He and our readers will be glad to know that the last of the material is in, and we take the liberty of reproducing the closing words of the preface:—

It is greatly to be regretted that unavoidable circumstances have delayed the publication of this volume. The delay emphasizes the need of a secretary who can give his whole time to the work of the Association.



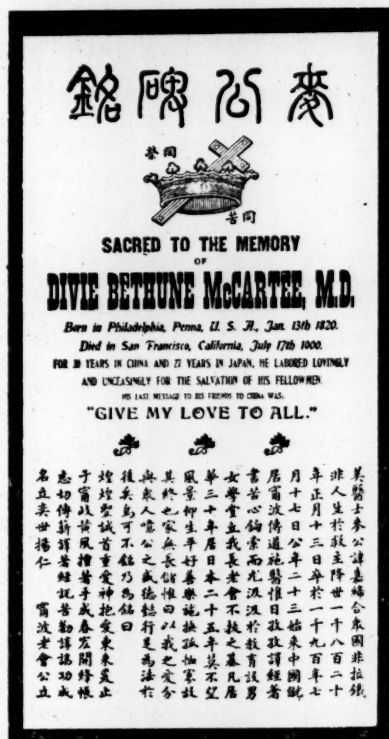
Missionary News.

Memorial Tablet to Dr. Chinese Students in Japan. McCartee.

BY THE REV. P. J. LAIRD.

Below is a reproduction of a Memorial Tablet, recently erected in the Presbyterian Church, Ningpo, where Dr. McCartee gave so many of the best years of his life to the cause of Missions. While his memory is indelibly engraven upon the hearts of those who were his co-laborers, yet it is fitting that a testimonial of this kind should be erected in order that coming generations may know something of him who was one of the pioneers of Mission work in all that region.

A recent statement by the Chinese Minister at Tokyo, puts the number of Chinese at more than ten thousand in that city alone. The absence of the queue, and the wearing of a neat semi-uniform attire, renders it quite difficult, if not impossible, at first, to distinguish between Chinese and Japanese students. Those more conservative, or in Japan for a brief period, retain the queue in a shortened form, platted and rolled up on the front of the head and secured with an ornamental ladies' hairpin. Others have adopted the Japanese students' dress entirely. The latter are most difficult to distinguish of any class. It goes without saying that the new Chinese student, as seen in Japan, is much superior in appearance to the vast majority of his less fortunate brothers toiling at their studies in China. Physically they appear more robust; with sometimes a freshness even amounting to colour on their cheeks. We hear with great thankfulness of the absence of blood-spitting among these men, so often reported among the same class in China. No doubt the distances to be traversed going to and from schools and classes is indirectly a great benefit along these lines. They do not take very readily to the food prepared in Japanese style, but have to be content with it owing to the increased cost of following the Chinese style; it is only obtainable at the restaurants and higher-class



Chinese boarding houses. Even the rice is much different to what they have been accustomed to eat in their own land. Curiously enough if they eat three good meals a day of it, it seriously affects them and causes pain in the knees. At least such is the report given by not a few. The absence of salt, oil and vegetables is a real trial for a time, but they take it all in good part. The smallness of the average meal partaken of by Japanese is a common topic with them. Furniture may consist of a table, chair, and a small oil-lamp if electric light is not laid on. A small book-case makes up the catalogue. Of course those having means deck their rooms out in grand style; but many have not even the things mentioned.

A curious feature of their life in Japan is the development of their musical genius. Some of us have often wondered whether some of them ever possessed such a thing. Quite a number of them have organs and melodeons in the rooms where we have visited. The tunes are often played fairly well, even if repeated a trifle frequently. Our singing class too is a great and pleasant surprise to those one had in inland China.

Coming as do the majority, from the interior of China, where foreign languages have hardly penetrated the dust of ages, they are all more or less well versed in the literature of their own land. Several hold the first degree.

Their desire in coming to Japan is more for an up-to-date modern education than to return to China as clerks and agents for foreign firms at large and remunerative salaries, alas so common among so many who have had a little taste of foreign learning. The phenomenal in-

flux of these Chinese students into Japan, in preference to going further afield to Europe and America, can be explained by the similarity of Japanese to Chinese literature. It is surprising how readily the Chinese fall back on the written language when in a fix in the ordinary routine of life. A second cause is the much cheaper rate at which they can study in the schools of Japan, when once they get admitted. This is not as easy as it might seem. Some schools have several hundreds of Chinese students in addition to several thousands of Japanese. One for Chinese exclusively has approached fourteen hundred in its classes. The classes are usually very large, a great drawback to good work.

It will not surprise many to know the Chinese are doing well at their studies. Very few take a year to learn sufficient Japanese to enable them to follow lectures in that language. Of course many do not stop that length in the country. A few thousands must be studying privately or in small classes awaiting their entrance into the regular institution. The weakness of the system is felt in the fact that at least three-fourths, probably more, come to Japan without any preparation and without knowing a word of Japanese or English. Consequently only a few hundreds are scattered in the higher institutions of learning, as The Imperial University and First Higher School; the remainder are for the most part at the elementary stages of work. Students of technology, mechanical engineering, or medicine are not numerous. Hundreds may hardly get beyond the secondary stage, returning to China after a year or two of study in Japan. Many

question the usefulness of such men in their provincial centres, or filling responsible posts under government; to say nothing of the lack of economy in the whole system. There appears to be a real and urgent call for sound improvement of the home regulations for education in the Chinese Empire.

Remarks have been made about the morals of the Chinese students, many of which are manifestly unjust, unkind and inaccurate. Given the same number of students of any one nation dumped down in one large city with its terrible temptations to such young men from the heart of an enormous country, often "far from the madding crowd's ignoble strife," we fear there would be different things seen than now. Alas, some of these young men have fallen into the vortex of temptations which need to be seen almost to be realised, and are crippled by the foul curse. Although drinking and drunkenness are far more prevalent among the Japanese than one had imagined before coming to live in Tokyo, one has not yet seen a Chinese intoxicated.

A meeting was arranged and carried through by the students with good success. In this way they collected about two thousand dollars and sent it through the Chinese Minister for the relief of the sufferers from famine in Kuangsi, Hunan and Kiangsi. One of the speakers in a well-chosen and thoughtful address urged his countrymen to rally and unify under the old "Dragon Banner." This aroused such enthusiasm as I myself had never seen among Chinese. Perhaps some of the friends who

have been scared recently by the cry of "China for the Chinese" would have had an uncomfortable time in that meeting. To others it was a most encouraging and helpful occasion.

We are seeking to bring before these interesting students the need of other preparation besides that of the mind; it is that heart preparation, and life cleansing by the power of God in view of the speedy return of the Lord Jesus Christ. Very literally we have to be all things to all men that we may by all means save some. But in nothing which concerns their highest good are we neutral. We have a school for the study of English for eight hours daily, except Saturday and Sunday. This brings us into sympathetic communication with about three hundred men. Some are coming to study the Bible with me in my room in a Japanese hotel. The general prayer and evangelistic meetings and Bible classes are averaging nearly twenty, even though some of our best men are gone to China for their vacation. Probably there are twenty desirous of baptism. It will not hurt to move slowly in this direction at first. Not having rooms of our own we were not able to follow up the work of a Mission held in May and June. At the last of this series of meetings, forty-five stood up as being desirous of becoming Christians.

If the foregoing account calls forth much earnest and believing prayer for God's richest blessing to rest upon this comparatively infant movement we trust much added blessing will be seen as a result.

Missionary Journal.

BIRTHS.

At Chungking, 28th November, to BENJAMIN H. and FLORENCE A. E. JACKSON, Friends' Mission, a daughter (Helen Ellwood).

At Maimingfu, 16th December, to Rev. and Mrs. WOODFORD TAYLOR, S. C. M., a daughter (Agnes May).

MARRIAGES.

At Laohokow, Mr. O. M. SAMA and Miss ANNA HAALAND, both of Nor. Luth. Mission.

At Shanghai, 8th December, Rev. D. WAHLQVIST and Miss J. JÖNSSON, of Swedish Missionary Society.

On December 12th, at H. B. M.'s Legation, Peking, before the British Minister, Sir John Jordan, and afterwards at the London Mission Church, by the Rev. Thoms Bryson, father of the bridegroom, assisted by the Rev. S. E. Meech, the Rev. ARNOLD GEORGE BRYSON, of the L. M. S., Ts'angchow, to NORAH LENWOOD, M.B., Ch.B., of the Women's Hospital, Peking, eldest daughter of the Rev. Walter Lenwood, B.A., LL.B., of Sheffield, Yorkshire.

DEATH.

At Kashing, December 11th, of cerebral meningitis, MARY GRIER BLAIN, aged six years, daughter of Rev. and Mrs. J. Mercer Blain, S. P. M.

ARRIVALS.

At SHANGHAI:—

28th October, Rev. and Mrs. F. E. LUND, A. P. E. C. M.

7th November, Dr. H. W. BOONE, A. P. E. C. M. (ret.)

25th November, Miss E. MANNING, M. E. M. (ret.); Miss LONGSTAFF, L. M. S.; Rev. and Mrs. W. E. SHEARER, C. I. M. (ret.)

27th November, Miss A. B. BRETHORST, M. E. M.

29th November, Dr. G. H. HADDEN, W. M. S.

8th December, Messrs. E. BRETON and C. CZERWINSKI, for C. I. M.; Miss K. E. COOK, Meth. New Con.; Rev. and Mrs. J. E. RINELL, Rev. F.

A. WENNBORG, Swe. Mis. (ret.); Miss WAHLIN, S. W. M.; Rev. and Mrs. HOPKYN REES (ret.), Rev. E. E. BRYANT, B.A., B.D., Dr. and Mrs. BRAGG, Miss PEEL, Miss REES, Miss SABIN, Rev. J. H. CAREN (for Canton), Miss MEDLAND (for Amoy), Miss BOTHWELL (for Hongkong), Rev. and Mrs. W. H. GELLER (ret.), Rev. J. MALPAS, all for L. M. S.; Miss E. M. CROOKS, M.D., Irish Pres. Mis. (ret.)

14th December, Rev. E. W. MORGAN, Rev. E. W. WALLACE, Rev. N. E. BOWLES, Rev. and Mrs. H. D. ROBERTSON, Rev. and Mrs. E. J. CARSON, Rev. and Mrs. W. E. SIBLEY, Rev. and Mrs. R. B. MCAMMOND, Rev. and Mrs. C. J. JOLIFFE, Dr. and Mrs. F. F. ALLAN, Miss M. BRIMSTIN (ret.), Miss H. E. WOODSWORTH, Miss C. WELLWOOD, Miss U. F. STEELE, Miss F. L. MORTSON, all for Can. Meth. Mission, West China; Dr. E. CUNDALL, W. M. S.; Rev. J. ALEXANDER, Sec. Soc. for Suppression of Opium Trade.

16th December, Mrs. F. H. CHALFANT, Dr. EMMA E. FLEMING, both of A. P. M. (ret.); Miss L. P. BEMENT, M.D., Miss F. K. BEMENT (ret.), Miss G. FUNK, A. B. C. F. M.; Miss C. J. DREIBELBIES, Ref. Ch. in the U. S. A.; Rev. and Mrs. A. E. CORV, F. C. M.; Dr. A. W. TUCKER, A. P. E. C. M.; Mr. C. L. BOYNTON, Y. M. C. A.

24th December, Miss K. L. BÖHNKER, Miss E. FORRLER, Mrs. TALBOT (ret.), Miss B. LEGGAT (ret.), all for C. I. M.

27th December, Dr. and Mrs. T. H. COOLE and family, Mrs. A. E. SHEPPARD, Misses B. HENSHAW, L. SPORE, C. & M. A.; Miss E. B. FRENCH, Miss JOSIE WOOD, A. P. M., So.

At TAINAN, FORMOSA:—

24th November, Miss STUART, E. P. M.

At SWATOW:—

December, Rev. and Mrs. J. SPEICHER, A. B. M. U.

DEPARTURES.

FROM SHANGHAI:—

29th December, Mrs. WALKER, C. M. S.; Mrs. WHITFIELD, A. P. Mission Press, for England.

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